AKWESASNE NOTES

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WHERE THE PARTRIDGE DRUMS

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When the Turtle Collapses, the World Ends

A Miskito Indian Story

After delivering a lecture on the solar system, philosopher—psychologist William James was approached by an elderly lady who claimed she had a theory superior to the one described by him.

"We don't live on a ball rotating around the sun," she said. "We live on a crust of earth on the back of a giant turtle."

Not wishing to demolish this absurd argument with the massive scientific evidence at his command, James decided to dissuade his opponent gently.

"If your theory is correct, madam, what does this turtle stand on?"

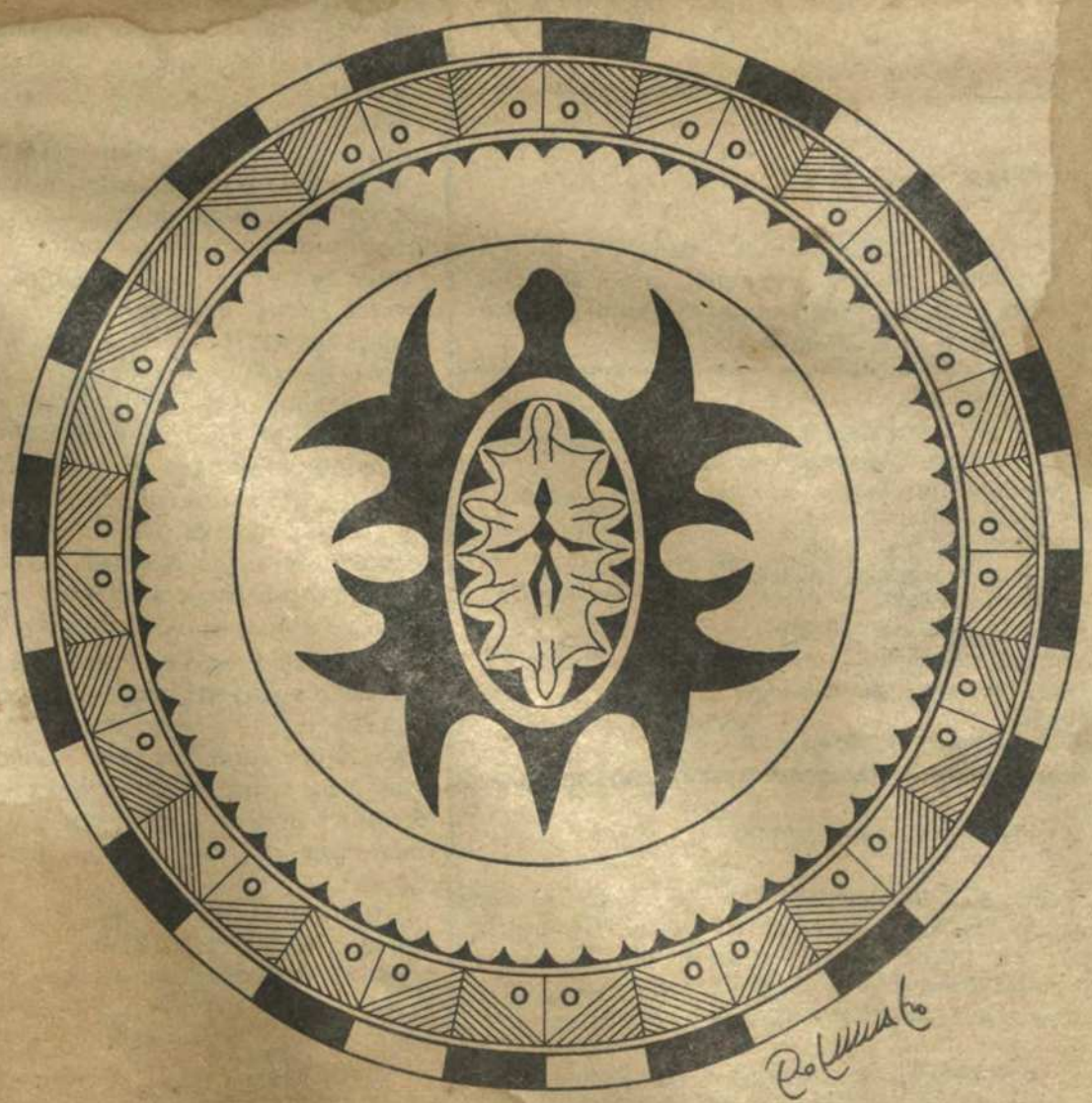
You're a very clever man, Mr. James, and that's a good question, but I can answer that. The first turtle stands on the back of a second, far larger turtle."

"But what does this second turtle stand on?" James asked patiently.

The old lady crowed triumphantly, "It's no use, Mr. James — it's turtles all the way down."

-Anecdote:

Bernard Nietschmann



IN THIS ISSUE:

Present Potential — Future Reality 4

Let Us Take You On A Tour 6

Akwesasne Freedom School: 3 Years 7

Interview: Ron LaFrance 8

Akwesasne Emergency Team 10

Akwesasne Birthing Crew 11

Winnebago Seek Food Self-Sufficiency 13

How Much Technology Is Appropriate? 16

Nicaragua — More Than 100 Dead 17

Economic Realities, Factionalism, and Indians 18

Updates 20

Short Notes 22

Native Child 24

The Onaway Trust 25

Book Reviews 26

Letters To The Editor 29

Poetry 32

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A set of back issues of AKWESASNE NOTES is available for $10.00 per set. There are, as supplies hold, approximately eighteen issues of the newspaper in a set.

Early issues of AKWESASNE NOTES are no longer in print, and our current stock is dwindling. Therefore, we make this offer to people who may have need of this invaluable repository of information.

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Your contributions to AKWESASNE NOTES can now be tax–deductible. The Youth Project of Washington, D.C., a public foundation under 501–C–3 of the Internal Revenue Code has agreed to take NOTES under its wing as a research and educational project.

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HOW IT IS WITH US

"I learned this from some friends," one young woman said here recently, during a meeting of NOTES' staff and the Akwesasne Freedom School, where we were discussing mutual projects. "In Chinese, they told me, they use the same written character for 'crisis' as for 'opportunity'. I think that is important. We are at a crisis point in our struggle here. I think we must look around and focus on what our opportunity is--right now--given the resources we have to do something right for our people."

Every human endeavor, every activity that a people undertake must have its moment of focus--that crucial time when the perception of our goals and commitments is clarified, the moment when we grasp with certainty how to translate present potential into future reality.

Thus with a newspaper; thus with a people.

That meeting (which seemed really like one continous meeting over several weeks) came at the tail end of a recent season of atrophy here, one of those times when rumors replace communication and people who could recognize each other, people who have every need and duty to work together had begun to fall out, to fragment.

It can happen that way, even among people who should know better, even among brothers and sisters of the movement for sovereignty and self-sufficiency. The negative element becomes dominant, and suspicion and jealousy replace compassion and trust.

At that meeting, I remember, it was that young woman's words that made a difference; put us back on focus. Because we (as individuals and groups) always have that choice: Do we focus on the negative element or do we struggle, within ourselves and as Peoples, to maintain that positive outlook?

What is possible?

How can the dream become reality?

As families, as communities, as nations--how far are we willing to go in the quest for sovereignty, for self-sufficiency, for survival?

Over the years in this newspaper, we have covered news and perspectives from Native Peoples the world over. There are many important issues in Indian Country--important, not only to the Indian communities-but important to peoples all over the world. There are many nations, too, many communities and even whole countries which are enduring active persecution and oppression. Over the years we have carried and continue to carry a commitment to the dissemination of information about all these struggles, all those peoples who are fighting for their lands, their rights, their freedom.

AKWESASNE NOTES People are proud to say that we have played a part in this work--because we understand, and deeply, that every positive step toward liberation, in any Native community around the world, is also a step toward our own liberation. In every way we can, and to the limit of our meager resources, we will continue to offer our support.

It is a reality, too, that the quest for a political, economic and territorial sovereignty among Native Peoples is beginning to spawn a new generation of native activists and that new sciences, new terminologies, new theologies and new methodologies of liberation are being developed which are challenging even the most progressive thinking of the West.

Thus for the Native Movement; thus for our own community.

That's how it is with us.

NATION PROJECTS

The Nation projects usually described in this space are presented in fuller detail throughout this special issue of NOTES. They are all ongoing efforts which deserve support. Contributions are tax-deductable through:
The Tribal Sovereignty Program
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native peoples in struggle
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-Philip Deere

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PRESENT POTENTIAL,

FUTURE REALITY

The United States is in the grip of the worst economic times since the end of the Great Depression. Unemployment on some Indian reservations is far above the national averages, and on some of the Indian lands in the west is reportedly greater than 90%. There are already reports of hunger in some places, and increasing health problems. For many people the facts of inflation and unemployment (or underemployment) combine to make a difficult life situation increasingly unbearable. Despite these realities, the idea that people should look at making a living by raising their own food, building energy-efficient homes which use wood and/or solar heat, and developing economies in which peoples' needs are produced in their own communities has not been widely accepted, especially in tribal government circles. Those ideas, however, are looking better and better to more and more people these days.

The only fair way to judge the viability of those ideas is to ask yourself some questions. How much is your weekly grocery bill, your annual heat bill, your annual payment in rent? Would you be better off, economically, in your present situation, or would your conditions be improved if you owned an energy-efficient house, however rustic, and you raised all (or nearly all) your own food, and if you did not have an electric bill? How much do you have left from your paycheck after you have paid for your car (which you bought so you could get to work) and gas for your car and your insurance and so forth and so on. The amount you have left over after you have paid all your expenses -- that's how much income you really have. The next question is -- what happens during times like these if you lose your job? How long can you afford to eat, to buy gas for your car, to buy all the things which in your new lifestyle are necessities and which were, to your grandparents, luxuries?

On many Indian reservations, land exists which could be used to grow food for the people, materials exist which could be used for housing, and there are idle people, many with skills, whose families will experience cold and hunger this coming winter. Over the past twenty years, many Native communities have been lured into a dependency situation and the current economic conditions has left them stranded on islands of economic despair. Federal dollars poured onto Indian lands during the era of the Great Society, the War on Poverty, the War on Hunger. Native people following U.S. govenment guidelines created really huge bureaucracies which were intended to provide a wide range of services ranging from keeping the grass cut in the graveyards to housing programs, which emphasized the use of electric heat. The whole idea was an effort to acculturate the Native people into roles in the market economy. It is true that many individuals approached this work as a way to relieve the chronic poverty and health problems in the Native communities, and that those individuals possessed good motives. But few Native people understood the plans of the people in power (the ruling class) and the nature of the dependency which was being created. Now the Great Society days appear to be over, the days of the giant CETA programs and the welfare state which supported a bloated Indian bureaucracy all but ended.

During that period, attention of Indian people was effectively removed from any focus on the reality of their lives. Indian country is a resource colony of the United States economy. It is in many ways a Third World economy in which natural resources are exploited and the benefits of those natural resources exported to distant areas of the country. In some places this reality provides stark contrasts, especially when Indian tribal members are seen paying $80 a ton for coal while their tribe is selling the same coal for $.17 a ton.

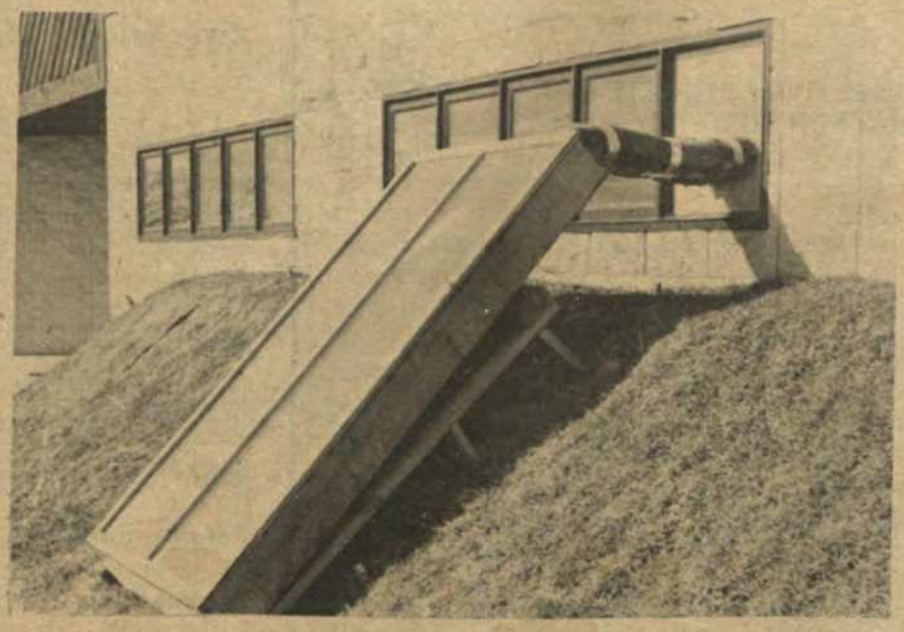
Economic development does not have to take that course. Native people really can take the power to control their own lives, but to do so they must reassess their values. It is possible for Native people to raise their own food and build their own homes. It is probably possible for people to do a lot more than develop subsistence economies in the classic sense of the term.

The first thing that people need to do is to stop looking at dollar revenues as real income. Real income is the amount of goods and services which a people benefit from. It is not directly tied to the dollar income. Dollar revenue is a relative value. Consider for a moment the following very hypothetical equation. Suppose that in 1970 your tribe sold coal on a contract for $18 a ton. (Remember this is hypothetical!) Let us say that during that year a certain tractor sold for $18,000. It took one thousand tons of coal to buy the tractor. But in 1982, while the tribe continues to get $18 a ton, the tractor now costs $40,000 or more than twenty-two thousand tons of coal. And in 1992, that tractor could easily cost $60,000, while the tribe is still getting $18 a ton. The point is that dollars are not a good indicator of real income. Tons of coal and numbers of tractors are real income.

Most of us have been getting poorer and poorer over the past two decades, and the future promises to get a lot worse. The number of minutes of work which once purchased a pound of beans now buys

"It is possible for communities to begin to take into their own hands the tools and skills which will provide not only survival but, to a considerable degree, comfort... People should look at making a living by raising their own food, building energy-efficient homes which use wood and/or solar heat, and developing economies in which peoples' needs are produced in their own communities.

Log Long House, Oneida Wis. Photo Credit: John Mohawk



Solar Collecter Photo Credit: Carol Mohawk

few beans, and the same is true for most consumer items.

The future doesn't need to be absolutely bleak. There are now many fairly new technologies which can enable people to raise the food they need without the use of expensive machinery. There exist technologies which enable people to have a warm house without enormous oil or natural gas or electricity bills. It is possible for communities to begin to take into their own hands the tools and the skills which will provide not only survival but, to a considerable degree, comfort.

Imagine, for a moment, an Indian community which operated on a basis of enlightened self-interest. It would not be a community which operated on socialist models, in which all the farmland is "nationalized" or communalized, but rather one in which the "small is beautiful" ideology resulted in small land holdings adequate to peoples' needs. There would be a strong effort to control the size and power of the local bureaucracies, and an emphasis on the growth and strength of cooperatives.

This would be a community which made every effort to be productive of its own needs through the effective use of all of the usable small-scale, people-oriented technologies available to them. It would have production units which grow vegetables using organic methods and French bio-intensive growing techniques, solar greenhouses, "permaculture," and greywater recycling techniques. Every effort would be made to produce energy locally, from windmills, silicon solar panels, electrically-produced hydrogen, biogas, and so forth. Every effort would be made to conserve energy, including heavily insulated houses, sustained-yield management of woodlot resources, hot water boilers fired by wood scraps and garbage.

Such a community would develop its own community baking facilities for the production of bread. There would be solar drying units for the preservation of food, as well as community canneries. There would be education programs in such areas as nutrition and health and birthing and birth control and chemical abuse, and many many others. There would be an effort to stamp out the ignorance which has actually been promoted among the American public in all of these areas. There would be schools and communications organizations and midwives and emergency medical service organizations, and all of these would be operated by volunteers and/or self-generated revenues and none of it would be dependent on federal dollars for its survival. There would be an emphasis on the development of a local economy which is really local.

Akwesasne Freedom School - spring planting

Photo Credit: Claus Biegert

Does all this sound like a dream? It is. But it's not an impossible dream. All the technologies are available. The current condition of economic despair is not a situation which is created by some kind of divine inspired necessity. It is a situation created entirely from social priorities, the same social priorities which create "national energy sacrifice areas," and the answer to those conditions, the only viable answer, is for people to create their own social and economic priorities. Individuals and groups of people need to divise plans to raise food, not primarily for the market, but for people.

The economies of this kind of development are subjects people really ought to think about in these times. Consider maize (or masa) for example. In the Northeast, even using conventional growing techniques, one can expect 24 bushels of maize from one acre of land. It is true that you can raise three or four times that amount of yellow field corn (an animal feed), but the maize will provide much more food for people than the yellow corn can. Corn can provide bread, tortillas, and a wide variety of foods not familiar to the average American. Used regularly it can cut up your food bills to a fraction of their present cost while improving the quality of your diet. As an additional bonus, it tastes good. Rabbits, raised at home, provide a source of almost free meat, as do hogs and goats and geese. Soybeans can be used to make everything from tofu and a kind of lasagna to ice cream. A single healthy milk cow produces enough cheese, milk, butter, whey and other products to supply several families.

Instead of looking exclusively for ways to sell natural resources and labor in exchange for money, the enlightened self-interested community will look for ways to produce these and thousands of other goods and to save money as a way of earning it. (You remember the saying "a penny saved is a penny earned.")

At Akwesasne this kind of thinking is beginning to take hold. The community is not developed at this time, but things are underway which hold great promise. At every season, something new is added, a bit more of the foundation is laid. It will be some time before anybody here achieves food self-sufficiency, but as people become more familiar with the paths which lean in that direction, the goal become increasingly visible. The same idea is taking form in other places also. What we are seeing is clearly not a vision of the past, but a blueprint for the future. If you find yourself in the halls of Washington looking for dollars to support services which lead people to a dependency based on an unrealistic and unreachable lifesyle, think of us once in a while.

Photo Credit: Carol Mohawk

Iroquois Farms, Oneida, Wisconsin - an innovative pig house built from available materials.

LET US TAKE YOU ON A TOUR:

It is beginning to happen. It is not a big movement yet--but it is beginning to happen. In our little corner of the world, in our village, a revival is occurring.

One of our oldest and newest editors, Rokwaho, calls it a "renaissance."

Other editors call it "community-building" or "nation-rebuilding" or "the sovereignty struggle".

We are kind of proud of it.

It is a grassroots effort, of the people, our People.

Let us take you on a tour. Walk and ride with us and as we go, we can talk.

We want to show you some of the projects that the People are working on, some of the ideas and some of the realities that have emerged here, since that time, not too long ago, when the whole territory was like a battle zone.

You might have read about it--how for three years many good people among the Mohawks were under siege, how New York State courts and police attempted to break the will of the People here.

The State didn't succeed. The Mohawk People, many of them, understood the real issue and stood up to New York State, stood up to corruption, to vigilantes, to shotguns and helicopters, to snipers with high-powered rifles, stood up to the lies.

The struggle that time was about jurisdiction and the political sovereignty of the Mohawk traditional law. It was the culmination of many years of abuses and the People, several times, were willing to die rather than give up their principles.

Luckily, no one died. The Mohawk People in struggle mounted a campaign of international proportions. Utilizing legal teams and expert communications outreach, a dedicated group of men and women warriors were able to persuade the N.Y. State into non-violent, reasonable negotiations.

This happened specifically at a place called Raquette Point, a small peninsula on the reservation territory that juts out into the St. Lawrence River.

There are bunkers left from that time--bunkers of concrete and also bunkers in the mind, hard memories, the kind that can last, if we let them, far after the concrete crumbles.

Nevertheless, it can be seen as a time of reawakening of the Mohawk People, a time of positive steps. Not that all major issues, not that all the problems and oppressions of the Mohawk People were eliminated--but at least the persecution of community leaders ended; the tribal police were disarmed and disbanded; and some of the secrecy and corruption of the tribal government was checked.

But that time is not what we really want to talk about. We want to show you what happened afterwards. Because there were valuable lessons learned at that particular time--lessons that helped spark a little community revival.

Groups of Mohawk volunteers and allies from many parts of the world are helping to create a new/old model of community development here.

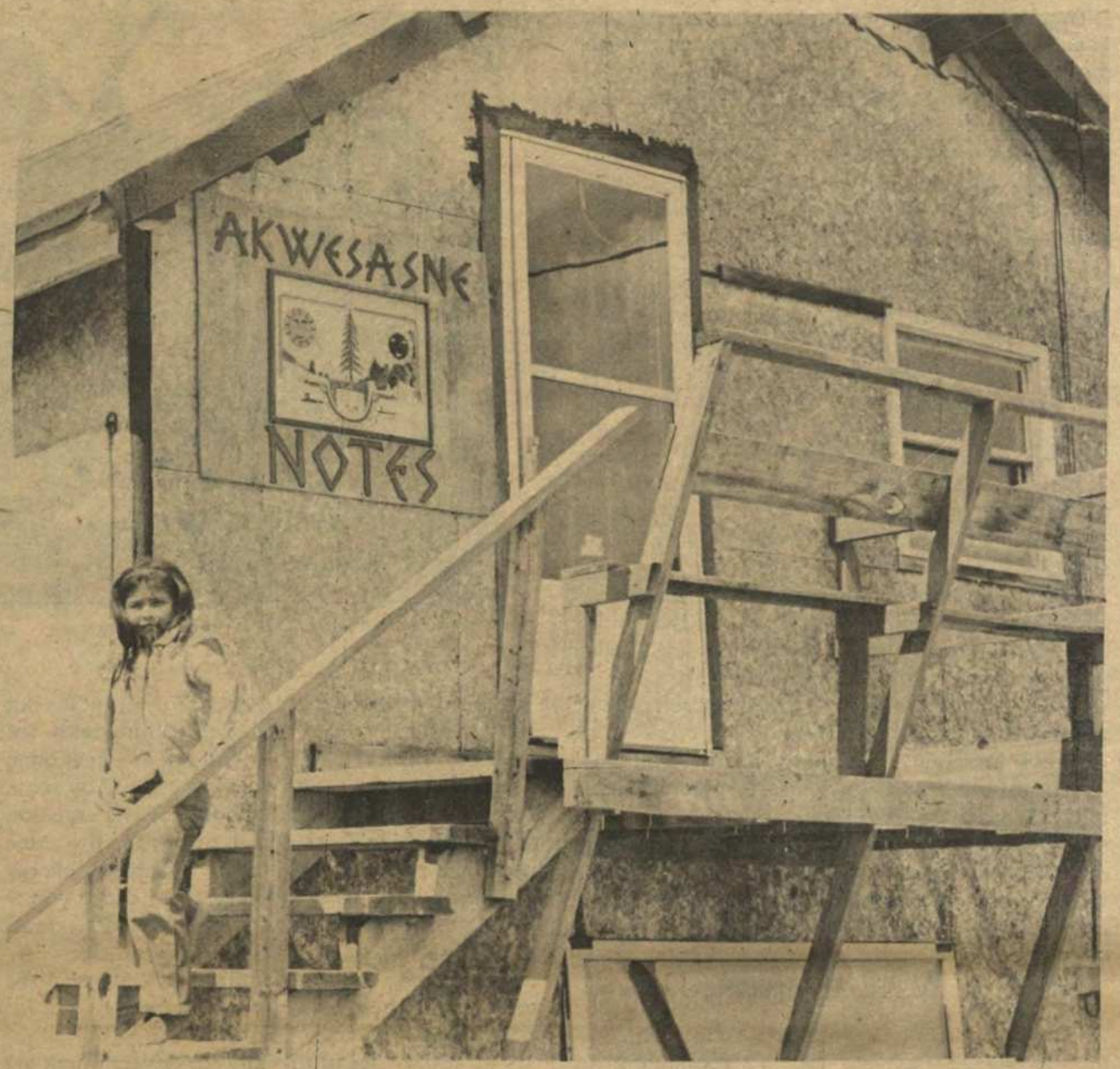


Photo Credit: Rokwaho

Photo Credit: Rokwaho

Akwesasne Freedom School

One of them, the central effort, is called the Akwesasne Freedom School.

The Akwesasne Freedom School has a preamble: "Two worlds for one people." In the words of one of the parents: "That our children should be prepared to meet the contemporary challenges with the strength available in the principles of our traditional culture."

The concepts of sovereignty, self-sufficiency and survival are the guiding premises of the school.

SOVEREIGNTY refers to the historical fact of the Mohawk People as a distinct people of the world--with a right to their own religion, history, their land, their culture.

SELF-SUFFICIENCY means the ability of the people to support themselves on the natural resources of their territories.

SURVIVAL is the goal.

Photo Credit: Rokwaho

THE FREEDOM SCHOOL: THREE YEARS

The school, late summer, 1979: a building, a framed wooden structure, blackfelt paper on the outside, surrounded by a camp of people in struggle, a guarded perimeter, and on the edge: state troopers.

Probably no one had thought of it as a "school" yet. There was no name yet. There were no formal "teachers," no "administrators." There were only children and adults, sons and daughters, nephews and uncles, nieces and aunties--parents, grandparents, chiefs and clanmothers. But there was much sharing, a rekindling of friendships, of shared concerns, the identification of principles and values. Most important: common struggle was unveiling a common destiny.

The school, fall, 1980: Formal opening. Sixty-five children. Nearly twenty teachers. Some forty families--young adults, community elders, classes, parents' meetings--much talk, much discussion, growth.

The primary ideas: preservation of Mohawk language; the improvement of academic skills; the direction and participation of parents; the dream of a school that would spearhead the People toward the self-sufficient lifestyle, toward making sovereignty real. Thoughts about appropriate technologies, sensible land-use, thoughts on gardens, log homes, wind mills, fisheries; agreements about exploring the world, the new technologies.

It would be a year of long, long hours, of months without pay, of community food drives for the school teachers.

Item: the few students who transfered out to state schools (several families moved back to the city) tested from ½ year to 1½ ahead of their state school contemporaries.

Item: most students consistently attend Longhouse festivals. Many are happy to participate in the ceremonies, learn about food preparation, clothing, singing and are happy to start the day with the Thanksgiving Address.

Item: no federal or state monies are accepted at the school. Nearly fifty percent of needed funds come from local, community fund-raising, the rest from private donations.

The school, late summer, 1982: today a work crew of 24 people, 18 of them volunteers (eight friends from Europe) worked all day to finish the roof of a new building, one of three buildings currently going up on a new 8-acre site that is being designed as a campus.

The school grows, the People grow.

Now, one can speak of a school extended family. There is a surfacing agreement about the need to create a People's economy, an inter-community barter network of goods and services--food, water, heat, shelter, education, health concerns. This--related to a policy of aggressive diplomacy, of extending relations and networks with the rest of the world.

Item: four students and three adults travel to western France, where they represent AFS on a speaking tour. The town of St. Nazaire officially hosts delegation. Much history exchanged, culture, singing. The concept of sister cities explored.

Item: Goddard College of Vermont--an academic center for appropriate technology ideas offers to link up with AFS. Mutual exchanges go on all year, several trips, projects. An academic program: Social ecology and Native Cultural Traditions begins to grow. Goddard staff and students help design school building projects, including an earth oven, another small project which will simultaneously generate heat and a local baked bread industry.

Item: Maliseet fishermen from New Brunswick offer up part of their yearly salmon catch to the school for its annual Summer feast. A gesture of solidarity from another native nation. Discussions follow about regular cultural and economic exchanges between the two communities. Once again, the idea of using the waterways, especially the St. Lawrence River as a traderoute resurfaces.

Item: a young Mohawk man joins the crew of the Greenpeace ship, The Rainbow Warrior, for several weeks out to sea, a way to support the urgent task of the Greenpeace people, the life of the sea.

Item: the fate of the Earth becomes a topic even among the younger children as the news programs provide increasing coverage of the nuclear weapons race. A delegation of 7 students and four adults travel to New York City to participate in the June 12th Peace Walk. One student is asked to speak. She tells one of the rallies: "In our culture, when our elders, our chiefs, sit in council, they are instructed to make their decisions with concern for the effects on the next seven generations. All I have to say is: I wish all world leaders had to do the same."

Item: A delegation of eight parents and teachers travels to Cape Cod's New Alchemy Institute for an extensive workshop on permaculture technology--

greenhouses, wind-energy, edible landscaping, hydroponics, fisheries.

Item: Visitors continue to come in from all over the world--Central and South America, Canada, Japan, Africa, Australia, Europe. They all bring a story, a special skill, solidarity, a growing alliance. Almost always, they end up helping at the school--teaching, lecturing, showing films, building, clearing brush--enriching the nation.

There is more, much more. As the school grows, the community grows.

In the health field two independent efforts, the Akwesasne Emergency Team and the Akwesasne Midwife Crew are already operating, each with their own histories, yet intricately linked to each other and to the school. Both are expansive, open-ended and necessary projects. You will find their stories in the following pages.

In the communications field, the newest addition is the Akwesasne Freedom Radio--a 20 watt station now broadcasting on the Akwesasne Territory. Increasingly, in the AFR programming, local residents will hear good and expert voices speaking on all these subjects--from midwifery to the terrors of the nuclear arms race, from questions of self-sufficient living to the latest reports on the conditions of Native People world-wide.

In the communications field, too, our rapid-response groups are growing through the efforts of the Emergency Response International Network. The goal of E.R.I.N. is the increasingly rapid dissemination of news from Indian Country. Its monthly Bulletin is only source of such news for thousands of concerned communications people in six continents.

At the NOTES itself, there is also definite growth. For the first time in its 14-year history there are more women in the editorial staff than men and we are looking forward to a more down-to-earth newspaper in coming times.

As a newspaper staff, all the Akwesasne Notes People are proud to have participated in this community process. Through our editors, we have relations with many communities, many projects, many Native Peoples in struggle. As we look around our own community, we see the beginning of a cohesive and well-reasoned response to the perilous times we are confronting. We see, too, that as new needs arise, as new skills are needed, as new duties must be fulfilled, individuals are emerging who will grasp at the challenge.

We believe in defending the People, and in preparing the way for real sovereignty--not the kind one might get in a piece of paper from Washington or Ottawa--but the kind that we must forge with our own efforts, the kind that we must learn not only to articulate, but to live. Because it is a reality of our community as it is in every small corner of the world that there will be individuals who will continue to insist on focusing the negative and that slothful, greedy and arrogant attitudes will consistently confront us. It is a war of values that is going on in the world, in every human breast--and proper focus is the primary concern. We know it fully only as we live through it every day--every day vigilance, every day a little generosity, a little compassion, every day the focus on the positive to override the negative, to see the truth ahead.

Interview: RON LAFRANCE

Our thanks to the North American Indian Travelling College for permission to reprint this article. -Ed.

MIKE: As director of the Freedom School, can you explain why the school was started?

RON: The school was started for many reasons but the main reason is that our people need to take control in many areas of their life. One of the most important areas to control is the education of our people. Education establishes the politics of how children are going to think. They will think of themselves as Swedish, Americans or in this particular instance as Mohawks of the Mohawk Nation.

Our school started because the women realized that during the last three years of confrontation with the federal and state government many crucial ideas were implanted: Nationhood, sovereignty and self-sufficiency were thoughts continually being expressed by the Mohawk people. The seed was planted and the women carried through with the idea.

This idea became reality on September 8, 1980 as the Akwesasne Freedom School opened with a registration of 50 children but with an actual 63 students. The school started in a one room building, a downstairs garage and a home of one of the grandparents. That was the first year. Sheer guts and determination kept us alive that first year. Payroll was twenty five dollars per week; money was raised by bingos, potluck dinners and raffles.

At this point we have acquired land, a new addition to the main building. This summer we'll be moving to the new land. Buildings will be moved and our third year will begin on a new site, with over 125 students and a spirit and dedication of being a spoke in the wheel of the Mohawk Nation's rebuilding program. In our hands are the future leaders, clanmothers and members of the Mohawk Nation. That's why the school was started.

MIKE: Does the Akwesasne Freedom School accept monies from the federal, provincial or state governments?

RON: No. No federal, provincial or state monies come into the school. When you receive government funding there are always rules and regulations that go with it, rather than be hassled with all the rules that go with government monies, the parents decided that they would not seek government monies.

In one sense, many of the Mohawk people feel that as a part of our treaties, the governments have a duty to educate the native people but as the money is filtered through the systems, the treaty obligations end up in the D.I.A.N.D., B.I.A., and state education departments. Those education departments then decide that these native people should be educated to become Canadian or Americans and the Mohawk parents did not want this. They want their children to have a good education but they want them to be Mohawks first. This is possibly the trickiest part, finding the secret formula, the secret button that we push, to get this concept moving.

But as far as I am concerned, there have been many changes here, at the Akwesasne Freedom School, in the last three years. There has been much frustration but there have been many more good times, more happy times. It is very important that the children experience this whole thing: that there are no janitors, there is no school bus, there are no extras, there is just them and us.

MIKE: Let's talk about academics now. What does the school offer academically and from what grade?

RON: Right now the school is from Pre-K through grade 10. In September, we would like to start an ungraded system which is basically each child learning at their own level and working with children at that level. At this time the elementary section is the strongest section because most of our people want to work with the younger children. We offer math, reading, english, language arts and science. There are field trips to the fields looking at birds, the tree, the flowers, etc. This is a learning experience.

Right now, I think we have two of the best reading teachers here at the school. The teachers work with the total school. The emphasis is on reading and reading comprehension.

We have problems and one such area is the high school. The high school is struggling with growing pains. Some questions are: should we have grades, what subjects should be taught, what happens after high school. The result of this questioning has placed emphasis on more in depth topics about life, the future, the nation, sovereignty, and self-sufficiency. One of the most important things I feel proud about is the ability these young people have in articulating their ideas, concepts and knowledge. These students can discuss subjects in depth and this surprises people because they see the students by what they see in the physical building which does not have siding or wall to wall carpet.

MIKE: Can you give the reader an example of what happens in the history class?

RON: In history class for example, the sixth grade, we have a teacher that's non-Indian and she is doing local history. The resources are not lacking here. Leaders, clan mothers and people like yourself come in here and teach the history. There's one elder that comes in here and the whole school is quiet. Even though he does not say anything, everybody keeps quiet. That in itself is a history. History is a living thing and that's what occurs here.

MIKE: How would you rate this school against other schools run by the government or the public schools?

RON: There is no comparison. I would match our children academically against any school around, Indian or non-Indian. I would really like to prove this point by getting some graduate students here to do specific research on education by staying here for about two months, observe and go through everything that we're doing. Write down the skills, gather the data and put this information into a computer and then lets see how the data

compares with other schools. I have a gut feeling that our children are ahead. We are behind in biology and chemistry because of the lack of lab facilities but otherwise we're ahead.

What helps our students also is the student ratio which is eight students to each teacher. There are extra people in the school to help the students. The school is always open to the parents, friends, leaders, to come in and work with the kids. If a parent wants to come in to the school, the parent feels comfortable about coming in. If you want to work with the students, then you're welcomed. We need your help at the school.

MIKE: The school seems to have been founded on the concept of Indian sovereignty. How did this happen?

RON: There are many forms of sovereignty. There is political sovereignty, economic sovereignty, educational sovereignty. Sovereignty means that you can provide the means for your own people in any of the mentioned areas and right now we're talking about sovereignty in terms of education. We will provide an education for our children. That education means the benefits derived is reciprocal: from community to school and school to community. We are putting a circle idea back into effect. The circle can work but it takes time, reorientation to this concept and a lot of hard work.

MIKE: The biggest battle we face today, not only here but across the U.S. and Canada, is the survival of our young people as an Indian race. Along this line of thought can you explain what this school can provide culturally that other schools cannot?

RON: Well, the ceremonies are part of the regular school day. The enrollment here is 75% of the students are not traditional but they are all Mohawks.

MIKE: Can you explain what being a longhouse person is? Many people may not be aware of this.

RON: Well, Longhouse is a way of life as a government and a religion and has historically been here for thousands of years among the Iroquois. Some of our people call it traditional - our way of life. These traditions we have maintained over the course of history. There are some people in our community that practice the traditional way of life and there are some people who are Christians -from different donominations but they are still Mohawks. Some poeple have made the decision to support the school by sending their children here. They understand that there are ceremonies at the school and it is a part of the regular school day. What we maintain here is a respect for one another's beliefs and if a child goes to church during the week, that's the right of that child. Families have a right to worship as they want.

There have been discussions concerning school closings but a compromise was always reached. There's nothing wrong with a compromise of Christian holidays and our holidays. Sometimes they go together and sometimes they don't. We have received no "flack" from the parents and we send permission slips home everytime there is a ceremony. Before the ceremony someone will come in and explain what is going to be happening because many of the students do not understand the language at this time. So we try to explain about the ceremony and if a child wants to stay at the school, a staff member will remain but to date no child has wanted to remain at the school.

MIKE: I've heard some parents say they are sorry that they did not learn about the Traditional people when they were children. They did not learn the truth and therefore were ignorant when discussing matters concerning the Longhouse and the Traditional people. Now their children have an opportunity to learn about their background and this school seems to afford the Mohawk people that privilege. What has made this cooperation possible and can it spread to other areas?

RON: Well it takes a lot of meetings and many of these meetings are marathon events. They go for a long time and my own feeling is that parents in the past had no real opportunity to express their feelings but now they feel comfortable here, are accepted and express their views. Parents are more involved this year and are beginning to understand what the school is all about.

MIKE: For several years there have been all kinds of studies, relating to the one room school house concept. The results are showing that perhaps the kids learn more in the one room school house. What would your comments be on that idea?

RON: Sure, in fact there are more schools starting but they are coming from the churches. I have worked with guys at public schools that belong to congregations wanting to start their own schools. The basis for this concept working is that the teacher came from the community, lived in the community and was a functioning part of the community. Now, today, the teachers drive 30 miles to teach and then leave. The inter-relationship that causes education to happen is just not there. That's probably a mute fact about education but it is the interaction between people that's so important. Yes, the little red school house is coming back.

MIKE: Would you say that our people and others too believe that something is not good if it is not big and shiny. Must there always be the extras. I have two children attending the Freedom School and I asked them if they would like to go to the newly built government school on the Island. They flatly refused saying they would like to remain at the Freedom School. What makes this school so different?

RON: I really don't know but, my own feelings and thoughts are that the kids know the teachers care and there is a lot of love at the school. We fight just like any other family but when the fight is over we still love each other. The kids pick up on emotions and they know the teachers are concerned about them: their homes, their personal problems and their community. It's not just a school here, it is a family and each child is a part of that family. The children know the school is not a "fad" but a micro model of a nation rebuilding program. The children know that what is learned will help their people whether it be with food, clothing or farming, the thought is it is for the people. The school family is extended to community and back to the school to fulfill the circle idea. It works from what you said about your children's choice of where to attend school. Love and compassion go a long way to help our children.

MIKE: Are you saying that the students are themselves in fact a family onto themselves?

RON: Yes. In fact if someone from the outside should say something about a certain grade, the students all band together and defend the school to the n'th degree. It's a family concept. We have dinners here and everyone feels welcomed and comfortable. If someone cannot afford to pay then they eat anyways. No one goes away hungry or feeling rejected. These kind of feelings permeate throughout the school, parents, and students. No public school has this feeling. With their gymnasiums, swimming pools, marble floors and wall to wall windows, they are cold and impersonal. So such feelings as love or compassion do not fit in their school. That's the difference.

MIKE: We have situations in the northern areas of Canada, very isolated communities, where children have to travel thousands of miles to attend a school. Today, there is a push by these Native people to have their children relocated closer to their environment, closer to their communities. What message would you have for those Native people who are fighting to have their children be nearer home?

RON: Well, about the only thing that I could say is that if their environment can give them supplies to build their own schools then they should start. I know up north they build log cabins and the school could be a log cabin. Have the students work on it themselves. Here the theory is to try and get back into the cultural patterns of our people from a long time ago, well these people can do the same thing.

MIKE: What about self-sufficiency and the battle all people are struggling with and that is money. This school is successful without government monies and yet other Native communities across the country cannot seem to get started without the government dollars or financial backing. What suggestions do you have for these people?

RON: Money right now is a paradox here. In a sense it takes money to do something to get away from money. Through out training, if you want to call it training, I guess we are the prime example of zero base budgeting. This means you have no money to start with and that's the way things are going to go. You have to have alot of determination, be stubborn and a lot of guts to oppose the odds. Well, we've shown the doubters and opposed the odds.

MIKE: Are you a believer of people power?

RON: Sure. People can move mountains if you make up your mind to do something, you can do it. But someone has to keep the dream alive day after day after day and this is a dream here.

Photo Credit: Rokwaho

MIKE: This interview is taking place at the Freedom School located in New York State. Do you have children coming from the Canadian portion of the reservation?

RON: The thought has never occurred to me, to separate the reservation because we keep saying that we don't recognize the border. To give you figures, I would say 50% of the students come from the Canadian portion of the reservation. It's like an international school here.

MIKE: Well, people have been saying it's a very unique school and many of us who have worked with the school have found this to be true. The school is unique because it gives something back that is yours and it goes far beyond your culture, your language and the academic studies. One must remember that the school is something that's been done by the parents for the teachers, for the students and for the community. Co-operation is the word here. In closing if you were to recommend a school like this to any other Indian groups, how would you encourage them to get started.

RON: Just do it. You can over kill when you plan. People wait for things to happen and I'm a firm believer in you have to make things happen. The only way you make things happen is just by taking the bull by the horns and running with it. If you make a mistake, you make a mistake and no one will get down on you. Indians have to do it. They must take the responsibility to make things happen and then to carry through with it. It is not the governments, not the mayors or whoever - only them. Parents have to feel comfortable with this major step and then go to it. I encourage everyone to do it because I feel it's been an honor to be part of the Freedom School and it's been an honor to the parents and students to be a part of history. In 20 years time, we'll laugh about the little arguments we had about things. I hope more schools like this spring up. Not big schools, not schools that will take 500 kids, or a 1000 kids or 3000 kids, but small community schools were people can walk to school, the parents can walk to school. It is a whole self-contained community thing. It's an educators dream and the Indian people can do it. Take the dream and run with it.

MIKE: Thank you very much Ron and hopefully the seed has been planted with this interview and the ideas and concepts you gave, people can take the bull by the horns and run with it, as you said. Niaweh.

AKWESASNE EMERGENCY TEAM

In late July of 1981, after two full years of conflict, the people of Akwesasne through referendum disbanded the Akwesasne (Indian) Police. That single act precipitated a number of diverse reactions not only in Akwesasne, but also in the surrounding non-Indian communities. One reaction was the withdrawal of an ambulance service which had been provided by a nearby town. The hierarchy of that volunteer rescue squad (which has served Akwesasne for many years) decided that in the absence of the Akwesasne Police, our community was unsafe and potentially explosive and therefore, too dangerous to service. Their official statement said it was economically unfeasable for them to continue the service: "effective immediately".

That decision created a situation being faced by many other communities across the country when services dependent on outside funding are suddently cut. It's always a shock when this happens no matter how many times you are told that the economy is failing or Reagan is cutting back on services. No matter what the reason, we expect these monies or services to be at our disposal for as long as we need them. We never seem to think ahead to what we would do if everything was stopped "effective immediately".

It didn't take us more than a day to come to the conclusion that something had to be done. WE had to draw upon our own resources. We had to do something for ourselves. One of the NOTES editors called our friends at the FARM in Tennessee and asked if they would lend us their expertise to establish an ambulance service by training Emergency Medical Technicians (EMT). They consented to send someone who would give us the necessary training beginning early August, 1981. To our delight, 14 people offered to take on the intensive 95 hour course and 9 people plunged into an Advanced First Aid course. By the first week in September we had a fully trained emergency team certified by the PLENTY International relief organization.

Finding suitable housing for the squad, an ambulance, equipment, bandaging supplies, writing our New York State certification exams, registering the ambulance service, etc. took us the better part of 3 months. By December we accomplished all those things through fund raising efforts (raffles and benefit dances) within this community. The FARM secured a used ambulance for us, stocked it with basics, and delivered it to us by November. Up until then we had been responding to emergencies with our personal cars or hitching rides to an accident scene. A rescue squad from a nearby city in Canada had kindly offered to answer emergency calls on the reservation while we set ourselves up,

Photo Credit: Rokwaho

but they were too far away for effective rescue work and were unfamiliar with our territory.

Because of the political polarization of families during the 1979-1981 crisis at Akwesasne, we felt it was absolutely necessary to remain, from the start, independent of any particular political entity. Ironically, while we were struggling to get our squad on its feet, a second paid ambulance service was formed by the Band Council of the so-called "Canadian" portion of Akwesasne. They purchased, with government funds, a new ambulance, uniforms, equipment, supplies, and were rolling before we could raise even the money to install our telephone. Though we tried to strike up a working relationship with the other squad, being forced to relate to them through the bureaucratic channels of the Band Council proved difficult. The two squads, however, have learned to work together in the field. There, we can communicate and cooperate for the benefit of the patient without interference.

This has all amounted to a lot of work. It is rewarding and necessary, but work all the same. Our members are scheduled to spend 12-24 hours a week "on duty", but many of the crew spend over 36 hours a week on duty when needed. That is not including the time spent fundraising, repairing the ambulance, scheduling, banking, obtaining supplies, hunting down leads on an ambulance with less miles than ours, researching and designing a training program, etc. All of these duties are shared as equally as possible among the members. As far as we know, we are the only rescue squad in our area who pull on-call duty at the squad base. Most volunteer rescue squads answer calls from their homes as do most volunteer firemen. We are on duty from 6PM to 6AM which is when we felt it was most difficult for our people to find any kind of medical help. During the day when no one is at the squad base, our employers allow us to leave work to respond to emergencies.

Presently we are sponsoring an EMT training program to help give the squad a boost in morale and manpower. We mean that literally. For some reason, our crew is composed mostly of women. As our numbers increase, we plan to make it a point to see that as many of the community residents as possible are taught Cardio Pulmonary Resuscitation (CPR). Later on, we'd like to train families in the emergency care of family members who have specific illnesses or disease.

It has now been eight months since we were "born". We've transported 120 people to the hospital in that time. We still don't have uniforms but we don't mind. We do try to wear EMT or AFA patches so the police won't drag us away from the scene of an accident thinking we're over-zealous bystanders while we're trying to administer emergency care.

Our ambulance? Don't misunderstand, we greatly appreciate our ambulance, but if you've heard of a 'reservation car' then you know what we mean by a 'reservation ambulance'! Our ambulance keeps us all on our toes. Imagine that you are in the back of an ambulance sitting next to your patient with your fingers crossed, praying that if anything goes wrong with the ambulance that it won't happen until you've safely delivered your patient to the emergency room. Then when you arrive at the emergency room entrance the driver jumps out of the ambulance and runs to the front of the rig (ambulance). The two EMTs jump out and run to the back of the rig and take the patient out on the stretcher. As the EMTs glance at the driver they see his head disappear under the hood as he disconnects the heater that is rigged to the battery. He runs to the hospital doors and helps you take the patient to the Emergency Room. As the EMTs help transfer the patient to a hospital stretcher, the driver runs out to move the rig in case another ambulance comes in. Our worst fears are confirmed as the driver runs back in looking kind of pale - the ambulance stalled and won't start back up. Once the patient is taken care of we all barge out the door as another ambulance is arriving with sirens blaring. We take our positions at the rear of the rig and PUSH!

Only twice has our rig completely failed us. Luckily we had our own cars to get to the scene and we were able to call on the Band Council rescue squad to transport. Somehow, as if the rig has a spirit of its own, it will run like a charm when we really need it to and has never left us stranded on the side of the road with a patient. And only when it rains does our siren try to play its' rendition of yankee doodle dandy to the tune of reveille.

Well, we finally have a solid lead on another used ambulance with low mileage for sale by another rescue squad. As a community, we're going to go for it. Luckily, volunteer rescue squads have a feeling for one another since most have started out the same way we did. They will donate equipment they don't need or give you a deal on an ambulance, or give you tips that they've learned through the years.

In this short time, that seems like years, the community as a whole has come to accept us as we are. At first the people thought since we didn't have uniforms that we didn't know what we were doing. That made us feel badly but we understood. Now more people are beginning to realize that we don't have uniforms because we can't afford what to us is a luxury. There is also a stange characteristic among Indian communities who have had a lot of contact with the government. If a non-Indian demonstrates a skill or knowledge, the Indian believes and is impressed. If another Indian demonstrates the same skill or knowledge, the Indian has doubts. We're overcoming that too...

Photo Credit: Rokwaho

One evening there was a 2 car accident about 2 miles from the rescue squad. We called the Band Council squad because we weren't sure how many victims there were. We got there as fast as we could, got the people taken care of and transported to nearby hospitals. Later we heard a lady who saw it all and was telling a friend "Yeah, the rescue squad got there just like that," she said as she snapped her fingers. Her friend asked "Who was it? Who took care of the people?" The woman looked at her friend with wide eyes and said "It was Indians! One guy had hair down to here. Indians did it!"

AKWESASNE BIRTHING CREW

Survival This Way

Survival, I know how this way.
This way, I know.
It rains.
Mountains and canyons and plants
grow.
We travelled this way,
gauged our distance by stories
and loved our children.
We taught them
to love their births.
We told ourselves over and over
again, "We shall survive this way."

Simon J. Ortiz

Photo Credit: Rokwaho

There are 7,000 birth stories at Akwesasne. Many of them begin at home.

In one generation, however, the skills and knowledge that surround the possibility of homebirth were almost lost.

The "birthing crew" at Akwesasne, under the auspices of the Women's Dance Health Program (see *Akwesasne Notes,* Winter 1981, Vol. 13, No.5), is made up of two practicing lay midwives (myself and my cousin Beverly Cook), several midwife trainees, and the homebirthing families. The center of this developing community health alternative is the woman. The crew is made up of women of all ages who wish to gather the support and knowledge they need to strengthen themselves, their families, and their community. In this practical way, we give birth to ourselves and each other.

As midwives, we feel deeply the responsibility and privilege of protecting the natural process of birth. Much of our strength in this work has been gathered from the legacy of our grandmother, Elizabeth Kanatires Herne Cook, who learned the art of midwifery from her mother,Millie Kanerashtiiostha Gareau Herne. Our aunt Betty Cooper, who assisted her mother at many births from the age of 16, tells us stories about birth in grandma's world:

"Mom always took her little black bag. And she took wallpaper, paste and scissors, sheets, towels, pillows. A lot of the places she went to were on St. Regis Island, Cornwall Island, or down Snye. Sometimes she'd go on a boat, and sometimes she'd go in some old car that was just strung together. She would go to deliver the baby, and if the woman wasn't ready, well she'd paper the kitchen or living room or bedroom. When I was older, I went with her and she'd make me scrub them bare wood floors and wash the windows."

Grandma stopped delivering babies in 1953 as more and more women went to the hospitals that were built in neighboring white towns. All over Indian country, this trend was occurring. Hospitalization for birth was achieved even earlier on federal reservations where the then-Bureau of Indian Affairs Health Program had a facility. Many factors led up to this phenomenon that began in the mid-1950s and which has culminated in a present-day hospitalization for birth rate of nearly 100 percent. For over 400 years, the quality of Indian life and health had been changed by many colonialist influences: a wheat-dairy based diet, boarding schools, Christianity, the Allotment Act, and other government Indian policies which served the destruction of natural world cultures. The destructive effects of these western ways still persist in our communities.

With the post-World War II boom in industrial and technological development, families were no longer tied to a bioregion but to a corporate world. At Akwesasne in the 1950s, construction began on the St. Lawrence Seaway, an important artery for international trade. The Seaway has changed the whole course of family life there. Although traditional Mohawk family life had already changed greatly under the effects of colonialism, many strengths and values had remained constant. The people at Akwesasne helped one another in work bees and the sharing of property, food and

knowledge. The self-subsisting economy of agriculture, fishing and trading was undermined by the Seaway and subsequent industrial development. With industrial development and economic growth soon came "social" development — hospitals, schools, social services — a whole centralization of life based on corporate society and exploitation of local resources. Birthing practices are a microcosm of this process because it is a passage which most intimately affects Indian women, the traditional heart of the Native family.

Our traditions show us that birth is a ceremony. It is an expression of the sacred. When we encourage home birth, we consider more than consumer rights or the limits of technology.

In the traditional mind, a nation is a group of families who work together for the benefit of the unborn generations. In these times when daily life patterns are dependent on our ability to survive in a world that is in direct opposition to the Creation, too many of our people have lost sight of the reality of the natural order. Life is not just a paycheck, it is a system of human relationships. It is these relationships that determine our real survival as a people, as families, as individuals.

In our community work, the unity of the family and the nation is one of our highest priorities. The spirit of this unity is love and respect. Among couples everywhere there is a high rate of family break-ups. We feel that part of this inability of the family to function is the lack of emotional skills necessary to relate to each other.

In the births we have done at home, it gratifies us to see the birthing couple and their extended family unified by such an important passage in life. The father is a full participant in the delivery of the child. Not only the father, but other men in the community also play their roles in the birth. At the birth of Teiotsiataronwe, it was delightful to hear his father sing welcoming songs to him. Other fathers insist that the first words the child hears are Mohawk greetings.

At Akwesasne, no babies were born at home for 22 years. In that time, like everyone else in the United States, the people had been taught to fear birth. The question foremost in everyone's minds is, "what about complications?"

Complications happen in the hospital too, usually from ignorance and unnecessary intervention in the natural birth process. For all its expensive technology and specialist fragmentation, the United States still ranks only sixteenth or seventeenth in the world in fetal and maternal morbidity and mortality.

In the spring of this year, I had the opportunity to travel to Holland, where for two weeks I toured and lectured at university hospitals, maternity care centers, and midwifery schools. In Holland, where homebirth is an integral part of that country's health care system, the statistics are far better than in the United States.

We encourage homebirth knowing that the hospital is not our enemy. The hospital is only a tool. Our enemy is that we have been taught that we have no way of really controlling our immediate environment; that we have no way of directing our communities. The process that broke the circle of the nations continues to take its toll on our lives.

Of course, there are women who cannot deliver at home. These women are screened out in a meticulous system of pre-natal care in which we use the two systems of health care available to us, that is, both western and traditional medicine. That is what makes homebirths work. It is a simple fact that Indian mothers are motivated by traditional ways and knowledge to be responsible for their health.

In 1981, we delivered the equivalent of $16,000 in maternity and infant care to the families of Akwesasne. We realized from our experiences then that the most important need was health education.

As more women begin to deliver at home, we need to be better prepared to meet their needs, and to establish a broad-based system of back-up. Our first effort towards this was to facilitate the establishment of the Akwesasne Emergency Team. Beverly Cook, registered nurse, E.M.T and midwife, presently serves as director of the A.E.T. and she will be instructing another class of E.M.T.s this fall. We are happy to have the ambulance service as part of a well-rounded back-up system for home births at Akwesasne.

In 1982, our goal has been to equip and supply the birthing crew with the essentials to handle an appreciably increased load of health care — prenatal, birthing, postpartum care for mother and infant, and general women's health. We continue our efforts to gain access to further training and resources both within the local community and at

the Farm in Tennessee. We are particularly grateful for the assistance of one of our medical advisors, Dr. David Gorman, son of the same country doctor who assisted our grandmother at births. Dr. Gorman's grandfather, a general practitioner, wrote the book *50 Years a Country Doctor* in which he mentions the work of our great-grandmother and midwife, Millie Kanerashtiiostha Gareau Herne. With Dr. Gorman, we share three generations of concern for the mothers and children at Akwesasne.

We have an Indian Health Service Clinic at Akwesasne which, because of Reagonomics, has suffered budget cuts along with the rest of Indian Health Services throughout the country. It is

hopeless to expect that the very government that makes the environment we live in unfit for human consumption to be responsible for our health care. Indians everywhere live in the Third World when it comes to health, considering the high rates of unemployment, lack of adequate housing, sanitation and clean water. The major killers of Native peoples — alcoholism, diabetes, hypertension — are nutritionally-based diseases which must first be dealt with by community education and social change.

When health knowledge is shared among the people and made accessible to everyone — not just to a few people in white coats — it is the community, the families, who benefit. We are currently working on a series of radio programs with the Akwesasne Fredom Radio on Native women's health issues entitled "Women's Dance." We are also producing a booklet series under the same title through *Akwesasne Notes*.

It is our goal to establish a family health resource clinic at the Akwesasne Freedom School where we can hold classes, workshops, and provide the community with a library and resources to learn about their own health. Community health education is our main priority. As midwives and health care workers, our aim is to translate western medical methods and indigenous health care practices to the everyday reality of the women. This fosters creativity and independence in the individual

woman and minimizes medical clienthood. It is also a way to organize women politically around issues concerning the health of their communities.

We begin with birth because it is an integral part of community, and community begins at home, within the family, within the very individual. Traditional prenatal care provides for the knowledge that the child within the womb is already a perceptive being who "hears through his mother's ears and sees through his mother's eyes." In the womb, the child's first universe, the child perceives light, sound, and movement. The child is a combination of body and spirit. For these reasons, the mother, and even the father, must act in a certain way. In

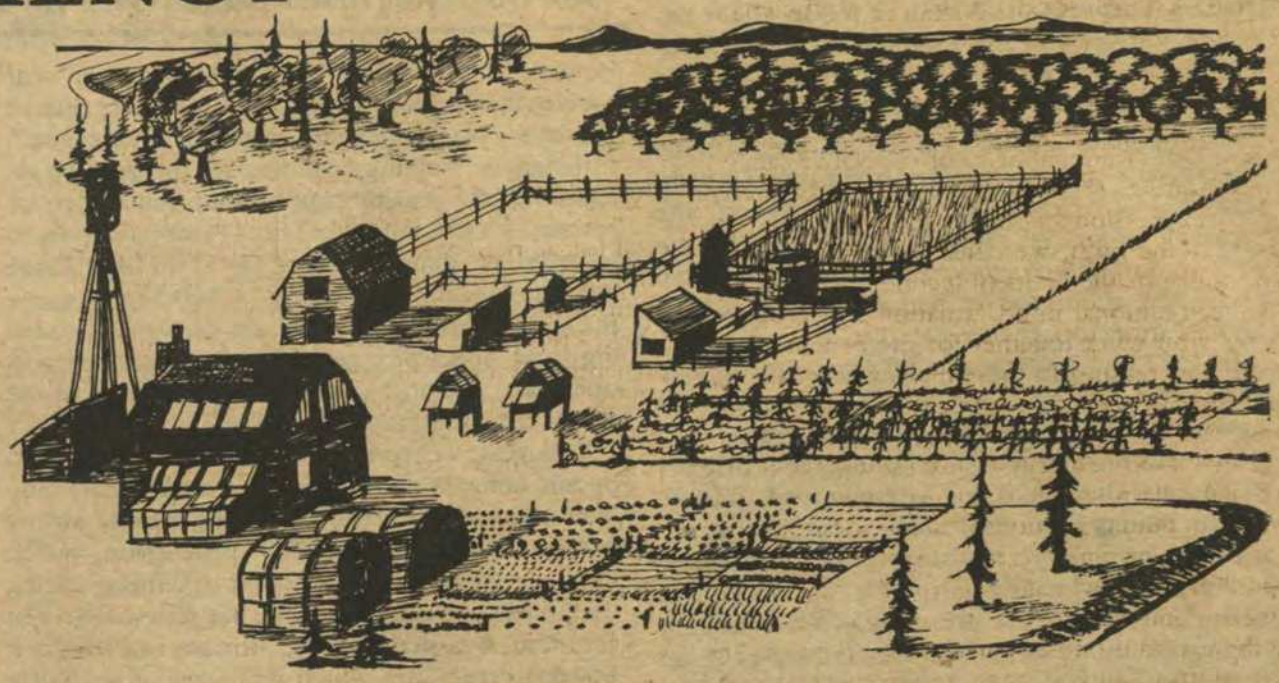
the Indian way, the training of a child begins even before birth. At birth, the child looks into the eyes of its mother and finds itself.

The babies we have delivered at home represent to us the bud of a new vision of community at Akwesasne. Their names — Kaherowaks, Atskwiroton, Anontaks, Kahontaronkwas, etc. — bond them to their family, their clan, their people. The developing community consciousness and cultural revitalization at Akwesasne ensures the children and their families that this bond will not be broken, and the sacred circle of the family and nation will again be restored.

Katsi Cook

Photo Credit: Robert Stiles

WINNEBAGO SEEK FOOD SELF-SUFFICIENCY



An Innovative Approach to Tribal Planning

The Winnebago Tribe of Nebraska has started an innovative program to provide their own locally produced food economy. They are presently on 2,500 acres of land. Most of these lands have been leased to non-Indians and the Winnebagos derive very little income from the leases. They found it was necessary to acquire agricultural lands to begin their food economy. They did acquire, purchase, 428 acres of land for agricultural purposes. This land was purchased from the interest from their land claims money. They are effectively organizing, educating, and implementing a productive food economy for 180 families which in itself is outstanding. They have a tribal farm program which is expanding to individual farms as people study agricultural areas and are ready to implement projects.

When asked how do you organize 180 families, the reply was by educating the people. They have 15 people per class studying all aspects of agricultural self-sufficiency. Neola Walker who works in the planning office said, "We've talked about it for a long time, now we've taken the bull by the horns." We are glad to bring you the following article because it is so creative and innovative. The Winnebago people can see the results of not only planning, but implementing a food self-sufficiency economy. They say there is much to do yet, but they are on their way.

The Winnebago Tribe of Nebraska is located on a 120,000 acre reservation in the northeast corner of the state, adjacent to the Missouri River. The ancestral homelands of the Tribe are in the Green Bay, Wisconsin area, but 5 removals resulted in our tribe making the Great Leap of Culture from thriving as Woodlands Indians in Wisconsin to surviving as Plains Indians in Nebraska.

Although our ancestors practiced horticulture extensively and pursued hunting and fishing only for supplemental nourishment; we have no dependent full-time farmers amongst our tribal members today. After the second world war, the few Winnebagos who were involved with agriculture were lured away to the cities and the opulence and affluence of the Great Relocation Program.

The situation that we found ourselves in a few years ago during the mid-1970's was similar to the situation many of your tribes faced: high unemployment amongst a fairly skilled labor pool, fractioned and tribal ownership of some good-to-excellent agricultural lands, pervasive and demoralizing dependence on government grants and contracts, and a general lack of concensus on tribal direction or overall goals. It is ironic that a people existing in such an atmosphere could sustain an affinity for tribal sovereignty, economic independence, and self-reliance, but this has been precisely the case.

Perhaps these noble ideals are the little that remains of our heritage-whatever their origins, I am thankful of their endurance and re-emergence to the forefront of our people's conscienciousness during the hardships of today. I am sure that all of you are feeling the crunch of Reaganomics and the faltering economy as welfare, and share the despair that we sometimes feel when we ponder the state of the world that we are preparing to leave for our grandchildren. You probably face many of the same concerns we have regarding the effort to establish your tribe as a sovereign entity, capable of providing a livelihood for and meeting the needs of your people.

With these concerns in mind, I would like to describe some background events which led our tribal leadership to pursue agricultural development as a means to provide the economic base which lends a degree of credibility and possibility to the notion of a few thousand Indians in northeast Nebraska proclaiming themselves as a sovereign people. As previously stated, our reservation consists of 120,000 acres of agricultural and timber lands adjacent to the Missouri River. As a result of the foresight and scheming of Senator Dawes and his colleagues in the Congress, 3/4 of our reservation is now in the hands of non-Indians through the General Allotment Act and resultant provisions allowing for the sale of Indian lands to our one-landless white brothers. These lands are predominantly in the western 2/3's of our reservation, on the rolling hills which characterize the loess region of the Missouri River basin.

The remaining heirship and tribal lands are concentrated in the eastern third of the reservation, where thick hardwood forests and very rolling lands served to discourage agricultural development pressures on the Indian landowners until the era of heavy earthmoving equipment. Fourtunately, this era coincided with the third and fourth generations of the descendents of the original allotees, and ownership of the land was fractionalized to the point where it was virtually impossible to purchase a piece of Indian land. Ironically the allotment system of terminating Indian Reservations was thwarted at the eleventh hour by the stoic disinclination of our poeple to deed sole ownership of earthly possessions through a Last Will and Testament, and the resultant obligation of the BIA to further splinter land titles between heirs who tend to "agree to disagree" when it comes to selling or using or leasing a piece of land.

"Other reasons are related to the depressing realization that an estimated $2 million is spent annually by our community and area people at off-reservation food outlets alone, to purchase food that is picked green, box-ripened, quick-frozen, over-processed, trucked halfway across the country, and has about as much taste and nutrition as the pre-waxed computer-coded full-color box that it comes in and you pay for."

At any rate, our Tribe is blessed with about 25,000 acres of tribal and heirship land, which includes about 12,000 acres of arable farmland, 2,000 of which are tribally owned and available for use in tribal agricultural efforts. These agricultural lands have traditionally been leased to non-Indian farmers, but now represent a resource base upon which to build and expand our tribal farming operations. But our lands and available labor are only part of the reasons we are exploring agricultural development. Other reasons are related to the depressing realization that an estimated $2 million is spent annually by our community and area people at off-reservation food outlets alone, to purchase food that is picked-green, box-ripened, quick-frozen, over-processed, trucked halfway across the country, and has about as much taste and nutrition as the pre-waxed computer-coded full-color box that it comes in and you pay for. It is a documented fact that the average American chicken travels 1800 miles to market; which accounts for 50% of the final cost to the consumer. Growing you own food also connects directly with our tribe's horticultural past, and gives revelance to our efforts to revitalize our culture and pride through self reliance.

These resources and reasons for pursuing food self-sufficiency have been long in coming together as an impetus for our chosen path of development, but such passage of time strengthens our beliefs that this row is the one to hoe (so to speak). Other recent past events give you more of a feel for our plans.

It could be said that the agricultural redevelopment process began for us in 1968. In that year the U.S. Claims Court awarded the Tribe $4.6 million in exchange for roughly 10 million acres which were taken illegally during the mid 1800's. By 1976 the tribal members had voted to distribute 2/3 of the judgement funds in one per capita payment of $750.00 to each tribal member, and devote the remaining 1/3 of the money to land acquisition, a burial program, and the tribal credit program. Also,

in 1974 the tribe developed a plan for a poultry operation, but the lack of funds resulted in the project being located on the adjacent Omaha Reservation.

In 1976, however, positive results began to be realized. That year the Bureau of Indian Affairs Extension Service and the Community Services Administration jointly sponsored a food canning center facility and a staff of three. The Canning Center operates as a cooperative venture, with the current staff/volunteers of approximately 50 planting, tilling, harvesting, and processing the vegetable crop. The program is scheduled for expansion during the next two (2) years to make use of the new addition; and, become a supplier for a future Farmer's/Gardener's Market.

In 1977 the food production strategy became more focused. An Ad Hoc Committee for Agricultural Development was formed that year, which was responsible for securing a four (4) year CETA Agricultural Training Contract for $228,000. Of the twenty-three (23) trainees enrolled in the program, nine (9) received Associate of Arts degree in Agriculture. A hog farrowing operation was begun and the project is currently farrowing 150 hogs annually, even though the training program ended last year.

In anticipation of purchasing reservation agricultural land from local non-Indians, the Tribe contracted with the Center for Rural Affairs in Walthill, Nebraska for a comprehensive study on reservation agricultural lands and their proposed benefits and usages in 1977. The study represents a substantial aid to the Tribe's land Acquisition Program, established in 1977, to designate the most desirable tracts to be purchased for agricultural development. The interest from their land claims money was used to purchase 428 acres of agricultural land. The program is currently purchasing agricultural land through use of a $380,000 loan from the Farmers Home Administration. This loan provides funds to purchase land for agricultural use. The program has identified almost 3,000 acres for eventual purchase, and is an operating mechanism for returning certain reservation lands to Indian ownership. An official statement of the commitment to agricultural development was made in the 1977 Overall Economic Development Plan adopted jointly by the Tribal Council and the Village Board:

Goal 1-7: "The Winnebago Community will develop a full complement of agricultural activities on the Reservation to maximize the long-term individual income and employment opportunities from the areas primary resource — the land."

In 1978, the reservation water resources were identified and studied by an engineering firm from Yankton, South Dakota to assess availability and for future planning. The project was supported with a contract from the Bureau of Indian Affairs, Aberdeen Area Office with the Nebraska Indian Inter-Tribal Development Corporation as contracting agency. This study completed Phase I of the Winnebago Water Use Plan as required by the Department of the Interior. The study, in conjunction with the economic development strategy facilitated by American Indians for Opportunity and the Agricultural Land Inventory compiled by the Center for Rural Affairs, will support efforts for a successful agricultural program. (Their source of water, the Missouri River, is under debate as the Governor of South Dakota is trying to sell the water and the Winnebago face uncertain water resources.)

The Tribe is entering the implementation stage of its agricultural development during 1982-83, and has received planning grants from the Farmers Home Administration and Administration for Native Americans, a division of Health and Human Services (ANA) to develop strategies for food self-sufficiency. Planning activities are focusing on integrating the existing non-health/social service resources into a full-scale Tribal Farm operation, to include all dimensions of food stuffs. These resources include existing CETA Training Program, the local community college, the present Ag. Canning, and other programs, local independent co-operators, and the administrative capacity of the Tribal Organization.

"A brooder hen project begun last summer with 200 layers now supplies us with about 300 dozen eggs each month, all sold locally with no middlemen jacking the price up. Last year our gardens and canning center processed 25,000 jars of produce grown on 10 acres of tribal gardens, and bagged up 350 quarts of dried Indian corn for local sale for $10 a quart.

This year, we have all the elements necessary to pursue our agricultural efforts on a scale that vastly over shadows the limited training labs in swine, poultry, crop, and vegetable production, which have served as our introduction to farming during the past three years. The Tribe has purchased a 230 acre farm with grain drying, storage, and livestock housing capabilities which will serve to centralize our current scattered crop and livestock production operations. In a few weeks we will be planting 200 acres of feed crops and 20 acres of vegetable gardens. Our swine herd consists of 80 hogs, which will be expanded to 100 sows farrowing 1600 pigs annually by the fall of 1983. In July of this year, we will be receiving 42 bred Heifers and 2 bulls from Heifer Project International to begin our cattle production effort, which will be sustained by feed crops planted by our tribal agricultural staff on tribal agricultural lands. A brooder hen project begun last summer with 200 layers now supplies us with about 300 dozen eggs each month, all sold locally with no middlemen jacking the price up. Last year our gardens and canning center processed 25,000 jars of produce grown on 10 acreas of tribal gardens, and bagged up 350 quarts of dried Indian corn local sale for $10 a quart.

This year, we're aiming for 25 acres of gardens, 60,000 jars canned, and 3,000 quarts of Indian corn. The gardens project will be planting a 20 acre orchard and vine fruit plot next week, utilizing our Community Service Block Grant (CSBG) funds for 1982, to make the most of drastically reduced CSA funds as an investment for fresh fruits in the future. Our Tribe has totally shifted priorities for planning, education, and on-the-job training programs to planning food production, studying food production, and working in food production.

Future plans call for construction of a 30 stall hog farrowing unit and seedling greenhouse, both to be of earth sheltered, passive solar design. We have applied for funding for these 2 facilities, along with 2-20 kilowatt wind-driven electric generators to the 1982 HUD CDBG Program. We are also planning honey and fish producing operations, to make use of our river marsh and meadow lands. A small meat slaughter/butchering/packaging operation is scheduled for future development, in coordination with our Grocery Store Project.

This new approach to development has served to focus our existing CETA, administrative, and land acquisition and management activities, and has breathed new energy into the often stale and dull life of "working for the Tribe" which often means an endless stream of reports, requisitions, forms, and regulatory requirements in a blind effort to keep the river of paper flowing to Washington so the trickle from the treasury won't dry up.

A shift in the underlying currents of tribal direction is not made without some hazard, however. Plugging CETA and other federal contracts into such an effort, though supplying ample justification for continuing and expanding these contracts, can lull an operation into a false sense of success by providing free labor which may not be available on an ongoing basis. In addition, funds for actually operating a agricultural production effort are much more difficult to come by than funds for hiring a bunch a consultants, research engineers, and feasibility analysts to sit around for a few years to plan such an effort. Another concern for beginning farmers is the dangers of getting too big too fast on credit, and running the risk of foreclosure when debts mounts and the weather is uncooperative. Cultivating the right attitudes towards a tribal agricultural venture amongst tribal members should not be overlooked - tribal members should not expect to raid you chicken flock or swine herd everytime some young Johnny Turkeyfeathers joins the Marines without paying any more than they would raid the local A&P. Establishing your direction in production is all-important: do you go into cattle or watermelons or eggs or corn or what? Checking out your area farmer's operations and local markets will assist you in making this decision.

There are other pitfalls in farming which are not as obvious. Depleting your reservation's top soil resource by "farming it to death" is just as undesirable for Indian growers as it is for non-Indian growers - maybe even more so, since everyone seems to have such high ideals for our people. Rotating crops, contour and terrace farming, mixing crop varieties, fertilizing with manure, minimizing chemical usage, and other techniques of soil conservation preserve and protect your most valuable resource - your land.

Finally, developing your local and area markets cannot be stressed enough. Our tribe is trying to produce and process food items that are ready for local marketing and consumption, such as jars of 'canned' vegetables, meat slaughtered and packaged locally, dried corn, beans, and other vegetables, and other fresh and canned fruits and vegetables. We'd like to start experimenting with smoking pork and making sausages after our butcher operation becomes a functioning reality, and maybe even get into a small grain milling operation. What we are attempting is to depart from the monocropping, megafarming approach to agricultural to build a small but very diversified food production/processing/Marketing operation capable of providing finished food stuffs to local and area markets. Such an approach eliminates middlemen, and retains the bulk of the market price received within the tribal operations. We want to start by satifying local market needs for popular food items, then grow slowly to compete for area markets and a wider variety of finished products. During this growth we'll run our livestock operations as a traditional cowpoke moneymaking venture, to raise captial for our smaller ventures.

If all of our plans are successful, maybe one day all our brothers will sit down to a big Winnebago Country Style Hickory Smoked Ham one Christmas, instead of a confinement fed chemically preserved Turkey with a built-in-pop-up thermometer.

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HOW MUCH TECHNOLOGY IS APPROPRIATE?

by Rokwaho

Twoborn

Coming To Power

I am a seeker of knowledge.
I do not seek power.
I desire only the knowledge of mystery,
great and small,
but I do not desire power...
Yet, all knowledge brings power
to the knowledgeable.
To be one who is truly knowledgeable
is to be one possessed
with the power
to transform...

Though I desire not power,
I have arrived at a place where
I may have any knowledge
that I choose to have,
and, therefore,
any amount of power
that I may choose to wield.
I may choose to wage
evil and destruction
on any scale, or,
I may choose to create
in the manner of my greatest mentor,
The Master of Life, The Creator.

I may choose, yet, I may not.
For knowledge is also conscience.

The Light of Truth abides no darkness..

..rokwaho..

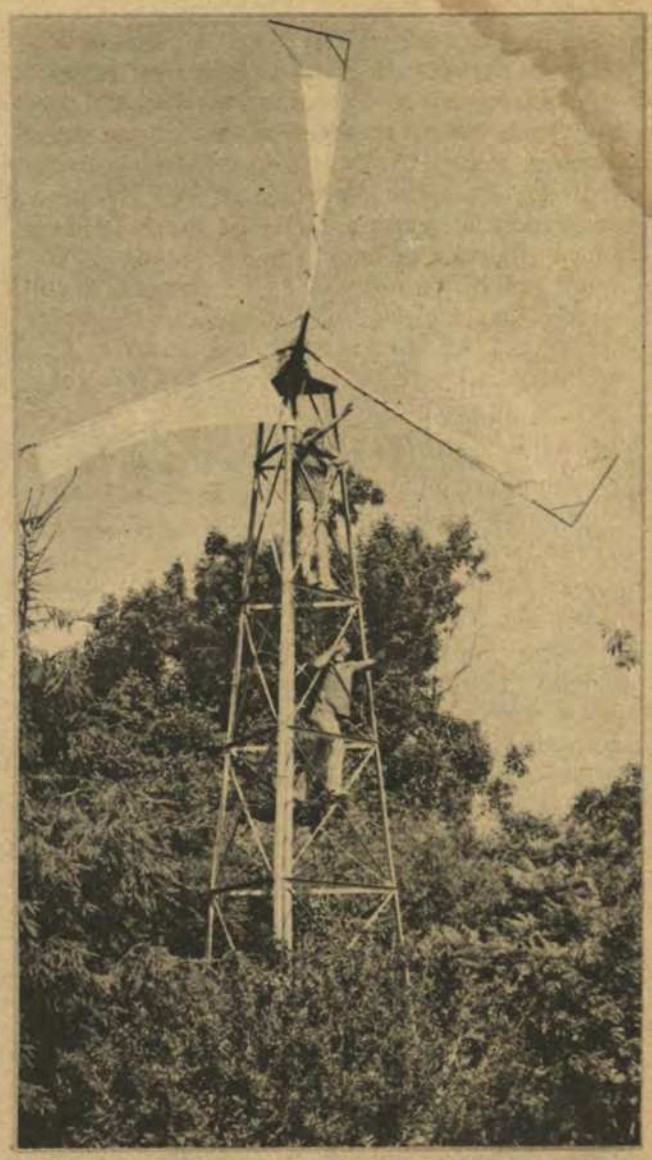
The term "Appropriate Technology" entered our vocabulary only within the last few years when it became uncomfortably apparent that the present state of the art in technology was somehow not appropriate. Appropriate is a concept that demands a comparison. Appropriate compared to what impropriety? I am reasonably certain that American and Soviet "High Technologists" would consider their technologies to be "Appropriate" in light of their predicament. They are each busily rebuilding the Tower of Babel (knowledge) to Heaven so that they might be seated next to God. I have addressed the following simple question to classrooms full of young Americans learning to be proper Americans in their universities across this continent. The question is: "What is the purpose behind the building of America? Specifically, what is your purpose in attending an institution where one acquires the 'appropriate' skills to not only maintain America in its present state but actually to make it even bigger?"

It is a very elementary question that I would ask of any purported super race because I sincerely expected them to know what they were all about. However, much to my disappointment, any answer I received to it (if I heard one at all above the belligerent din that usually ensued) was everything but elementary. Some of the more standard answers ranged between "Mom and Apple Pie" (could this be the same apple that got Adam and Eve into that terrible jam with God only a few thousand years ago?) and "For the benefit of Mankind" ("For what will it profit a man, if he gains the whole world and forfeits his life?" Matthew 16, verse 26). The one answer that I almost always got was "Progress." When I asked, "Progress to where, or what?", the speaker either sat down red faced at a loss or mumbled something incoherent. "Progress" is the only possible explanation for building gone amok. Yes, "Progress" is being made on the Tower to Heaven...

The problem with this business of "Progress" is that one must continue to "progress" or else the Tower will all come tumbling down. The other more obvious design flaw inherent in This Tower is that its foundation on the Earth was underestimated in the first place. Now the workers must expend as much (if not more) energy just keeping the Tower in balance let alone building it any higher. It now more closely resemble a pyramid build upside down on its apex, top heavy and getting daily heavier as the earth's resources are funneled into its construction. The fatal mistake, though, is that no one ever bothered to calculate exactly how high Heaven might be and whether or not there will be enough material and energy on Earth to build it that high. ("For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?" Luke 14, verse 28.)

The "Aww shucks" in all of this building is that the available resources are running out and Heaven is not yet even in sight! Scientists, technologists, and engineers are scrambling to continue "Progressing"to the point where they are actually forced to use deadly toxins to maintain the precarious biological balance of the Tower's life support system. And, they are also being forced to use the more destructive sources of energy to supplement the ever-growing power demands of the machines with which they build. The hilarious hell is that the Soviets across the water are building their own Tower from the same materials and energy that the Americans are using for their Tower, and both are busily engaged in exporting their knowledge of Tower building to lesser countries so that they might, perhaps in homage, build smaller relicas of the Super Power Towers. Almost everyone is tied to the building of Towers in one form or another, and they all are using the same materials and energy to build them. The same materials and energy that are running low on the planet. The Super Powers have been arguing all along over whose Tower is better and stronger. Sooner or later they are going to have quite a bit of a row over that last barrel of oil...

We have already witnessed the first skirmishing over oil. The oil merchants could be heard laughing all the way to the bank from as far away as Akwesasne, but he who laughs now shall not laugh when the folly of his mirth shall find him in his home. Even as I write, the map makers of the Middle East are going crazy keeping their maps up to date as the Plain of Armageddon is prepared for serious battle.



We are seeing the use of Nuclear Power to supplement the necessary energy required for continued growth and we are plainly shown the pattern of folly begotten from unplanned Tower building. Nuclear energy, like everything else in Creation, has a positive and a negative side. Nuclear fission is its negative face and it should be (to sensible folks) a preposterous and an avoided technology simply because its by-product (toxic waste) is highly unmanageable and equally lethal. Nuclear (hydrogen) fusion, on the other hand, is its positive side. (Check out the sun for an example.) It

produces no deadly wastes and is a far more sensible source of energy in the long run. Here lies the problem. For Tower builders, there is no long run. They cannot wait even a few decades for the development and advent of a more sensible Nuclear energy source, even assuming that human-controlled nuclear fusion will someday be practical. They do not have the time to be sensible because the Tower's demand for more and more energy is ceaseless as it grows and consumes the Earth relentlessly like some glittering giant serpent. Tower builders can be easily recognized because they are forever in a hurry to get somewhere to do something to keep some aspect of the Tower functioning. It is a curious twist of fates that Technology is now the master of the slaves who created it, because it was the intention of the slaves to build machines so that they would need to slave no more.

The Tower builders have become addicted to their own technology. They cannot turn off their machines (even if they wanted to) because they have made their very lives to depend on those machines. For the Super Powers it is far too late to turn back from the place where they have put themselves. They may as well (and they will) see it to the bitter-crashing end. Even if it does not all end in one big Nuclear Bomb Party, the end is still assured. Our life support system, our biosphere that we call our Mother Earth, has been damaged and overtaxed with toxins beyond any forseeable hope of recovery. Vital continents of oxygen-producing forests have been laid to waste, impairing for millenia the regeneration powers of our planet. Vital species in the global food chain have been destroyed, and those species that remain are becoming so contaminated with toxins that they may as well be extinct to all intents and purposes of life support. Acid rain, an eroding ozone layer, toxic wastes, multi-megaton warheads, the cancer epidemic, I could go on and on because the list of folly is almost without end. Just a few short years ago none of these things existed in the collective consciousness of America, but they do exist now...

Those few of us on this planet who are still tuned to the life force of our Mother Earth know that we shall all soon be orphaned. Our life supporting biosphere is collapsing swiftly, and even the most sophisticated of Tower builders can do nothing to prevent it.

Akwesasne is as the Miner's Canary, a concentrated prelude of the world that is coming. The Great St. Lawrence River is, for all intents and purposes, dead. The fish have become poisonous and are not fit for consumption by complex organisms. One vital link in our habitual food chain is broken. Fish were a traditional part of our diets from time immemorial, and our bodies learned to expect the nutrients from fish. Now, most of us eat fish rarely, and even then, not from the river that runs past our doors...

The very air that we breathe twenty-four hours per day is contaminated with industrial fallout that was spewn into the atmosphere. The atmosphere ties us together and we shall share a common bane. Each Nuclear bomb test raises the overall "background radiation" of our planet one more notch. Here at Akwesasne we live under the siege of the aluminum industries' fallout. Thousands of tons of this form of fallout enters our atmosphere every year from these local plants alone. The long term effects of extended exposure to the existing levels of atmospheric fluoride contamination are yet to be assessed. One Cornwall Island farmer, when pressed for his opinion on the fluoride question, responded: "It sure as hell can't be doing us any good!"

Traditionally, the Iroquois have been, for the most part, an agricultural people. (If you want historical proof of this, you shall find it in abundance in the memoirs of General Sullivan's officers from the burnt-earth campaign of 1779 or from similar memoirs from the Denonville expedition of 1689 or from any of a number of other sources.) As Iroquois people, specifically Mohawk, we know that we are by nature agricultural because it fills our legends and oral history. Agriculture is still practiced here at Akwesasne, and by a surprisingly large number of people in spite of the fact that we are advised against it by a few concerned scientists. Certain leafy vegetables collect and concentrate the contaminants of atmospheric fallout, and can be "dangerous to your health" if consumed.

The world that we live in, especially here at Akwesasne, is decidedly unhealthy. So much so, that we must now think of survival. Our planetary biosphere is collapsing day by day. Listen to the nightly news, read your newspapers and scientific news on any given day, better yet, take a good close sensitive look around you ... an unusually cold summer isn't it ... so was last summer ... The weather statistics alone are sounding an alarm that something has gone wrong.

Is it any wonder that so many otherwise sensitive people these days are withdrawing into and numbing themselves with drugs and alcohol? We cannot think straight anymore because our bodies are impure. A healthy body is fertile ground to a healthy mind. If we are to survive as a species we must initiate some immediate remedial actions to ensure not only the survival of our generation but of all the succeeding generations as well. If we care to have descendants we must provide them with the appropriate knowledge and tools to survive on a failing planet. One day the Earth shall be pure again. Forests from sea to shining sea .. the whole Earth teeming with new purified life in harmony and balance once more. Though it shall take a thousand or more years, it will return ... scarred but healed.

In the meantime, any people who will survive this long period of purification will be those with an eye on building a biological environment rather than a tower. One idea that I find appealing is that people might find themselves under the ground in self-purifying and self-sustaining biospheres. One of the incidental by-products of our present Over Technicalization (not to be confused with civilization) is an overwhelming abundance of potentially useful scientific knowledge, some of which may make subterranien dwelling a possibility. On a less ambitious scale, earth shelters certainly are already a practicality, although the idea is hardly new. The Hopi people say that they weathered the storm of a past purification by joining the Ant People in the bosom of the earth. Perhaps we need to use the symbols of this thought — to seek the symbollic bosom of the earth and in it our future survival.

Maybe some people will build and live in a subterranian world and live in it until that distant time in the future when their descendants can emerge, or at least symbollically emerge, to a planet that will again be able to host human needs.

For at least a few centuries, especially in the northern Hemisphere, human beings will be required to employ some appropriate and limited technologies as part of biosphere life support systems. Such technologies must be described according to basic life support needs. Among these may be passive solar technologies that can be used in season in northern climates. Perhaps wind and water power will be more heavily depended on in the north because of the limited solar season. Wheatever the need, the technology must be examined for appropriateness: Does this technology and our adaptation of it support our lives, or is it building a useless tower?

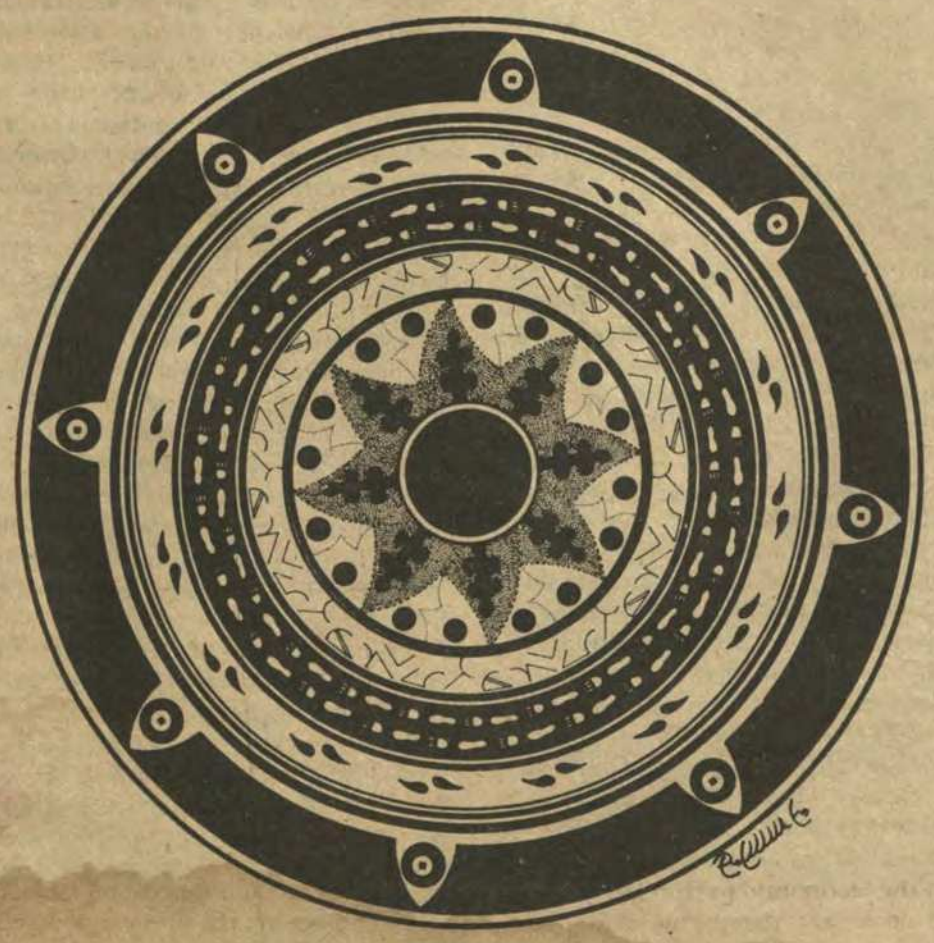
We come full circle back to the question: "How much technology is appropriate?" and we have seen that it is not exactly the degree or the amount of technology which should concern us, but the social priorities by which we adapt such technologies. By social priorities I mean that we must question not only how much material and energy costs are consumed by the application of these technologies, but the impact of using those materials and that energy especially when what we are doing is not feeding and housing the cold and hungry people of the world. And finally, our social priorities should include the unborn generations of people who will be required to either clean up the mess we leave behind or who will benefit by the products of our wisdom and our concerns.

If we are too short-sighted and we don't try to make changes in our approaches to these questions, it is quite probable that humanity will find company with the dinosaurs of an extinct age and time. I, for one, have faith in our durability and our intellectual sensibility to survive anything short of complete planetary disintegration. We have come far enough in knowledge and spirit to survive almost anything so long as we have a planet to stand on.

Ancestors of unborn generations, I implore and beseech thee on their behalf. Let us draw from one another the strength of our ancestors. Let us put our minds together now and build a world for our childrens' children. Our Creator made us to survive by our wits, and by our wits let us survive.

TAIONERAHTAKARERE
(Leaves come chattering)
OWERASE TAIOKEHTE
(New wind comes carrying)
KAKNONWE KIOTSAROKWEN
(Somewhere laughter)
RATIKSHAOKONA RONATSWATON
(Children playing)
TAHONATEIARONKIE
(They come growing)

..rokwaho.



NICARAGUA: MORE THAN 100 DEAD IN MISKITO—SANDINISTA CLASHES IN JULY

The present situation in Nicaragua is a product of the recent thirty-year trend in U.S. foreign policy in Latin America and the Cold War mentality of the Reagan Administration. The trend began (or, more accurately, was reinstituted) under the Eisenhower Administration at a period when the U.S. installed and protected dictatorships all over the "Free World." In 1954 the CIA engineered an invasion of Guatemala led by political exiles which overthrew the popularly elected government of Jacobo Arbenz Guzman and set into motion the political history which plagues that country today.

The Arbenz government had appropriated some lands occupied by the U.S.-based United Fruit Company. The U.S. government cut off military aid to Guatemala and the Arbenz government turned to the Soviet bloc for assistance. The U.S.-backed invasion brought pro-U.S. people to power. The U.S. approach since 1954 has been to use the CIA and police training programs to stamp out all dissent to conservative governments in the name of combatting Communism. The result has been consistent: regimes bolstered by U.S. arms, counter-insurgency training, and capital expansion became universally corrupt and repressive.

The recent history of Central America is one characterized by incredible wealth in the hands of the families in power set starkly against a background of the extreme poverty of the masses. This situation and the extremely repressive tradition which it has spawned has not only been supported but has been actively exploited by the United States which speaks rhetorically in support of "freedom" and "democracy" but which often turns a blind eye to human rights violations of the most outrageous dimensions when those violations are committed by America's client states.

The corruption and immorality produced by these U.S. policies has created conditions of extreme desperation among Central America's poor, and it is this situation of desperation which has given rise to armed liberation struggles in several of these countries. It is the U.S. policies which have given birth to these revolutions, and it is these same policies which will keep Central America in turmoil until social change comes to the region. The poor people really have no alternatives to armed struggle. Their lands are taken from them by the armies of the Right-wing. They are kidnapped, tortured, and murdered. Death squads are flourishing. The choices are to die of hunger or disease, or to risk death in struggle for a better life.

This was the situation in Nicaragua under the Samoza dictatorship. The Nicaraguan revolution took place during the Carter Administration when the U.S. temporarily adopted a policy which recognized that support of repressive dictatorships gives rise to insurgency movements. The Carter strategy was a self-serving plan in the sense that Carter's advisors on foreign policy recognized that unless social change could come about through the political process, it would come about through revolution. It represented a rebirth of the idea expressed by President John Kennedy: "those who make peaceful evolution impossible make violent revolution inevitable." By instituting a policy which gave recognition and emphasis to human rights, Carter was trying to protect U.S. interests by denying the militant Left its most potent weapon: proof that there are no alternatives to armed struggle.

The foreign policy advisors in the Reagan Administration have trouble understanding these kinds of ideas. Reagan came to power on the crest of a conservative movement which proselytized that simple answers to complex issues can solve all problems from the economy to foreign policy. They embarked on a very dangerous strategy of confrontation with the U.S.S.R.. As a result, Reagan's foreign policy record promises to be more dismal than that of President Carter. Reagan's policies have created intense paranoia in the Soviet Union, outraged and frightened allies in Western Europe, and created confusion in the Middle East, South America, and the rest of the globe.

The Reagan foreign policy approach seeks military solutions to political and social problems. The result, in Central America and other parts of the world, is extreme Right-wing militarist factions are flourishing. This reality is painfully visible in El Salvasdor with the rise to power of Robert d'Aubuisson, a Right-wing terrorist, and in Guatemala where the carnage has grown worse since a coup earlier this year brought Right-wing Protestant military men to power.

In recent weeks, the U.S. has generated a considerable amnount of hostile activity in Honduras which is designed to spill across the border into Nicaragua. Under these conditions, who can doubt that the CIA is arming, training and encouraging Right-wing ex-Somocistas to attack the Sandinistas from outposts in Honduras, and who can doubt that the CIA not only applauds but also provides at least some active support for the Miskito Indians in Zelaya Province in eastern Nicaragua? People who are engaed in military struggle accept help from wherever they can get it and they often do not look at the motives of those making the offer.

"The Sandinistas cannot afford to content themselves calling them (Miskito Indians) counter-revolutionaires just as the Reagan people call all poor people who struggle for their rights Communists."

It is not hard to understand why the Nicaraguan government is alarmed by these developments. Because of the hardline attitude of the Reagan Administration, it has not been possible for the Sandinistas to develop lines of communications with the U.S. government. The U.S. is embarked in an irrational foreign policy which is designed to undermine the Managua government. In actual practice this policy is counterproductive to their designs in every way because it has done much to unify the Nicaraguan people behind the Sandinistas and has also herded Nicaragua into closer relations with the Soviet bloc.

Despite this background in which the Reagan Administration is clearly the bad actor, conscientious observers will not lose sight of the fact that Nicaragua has made mistakes of its own, especially in its handling of the Miskito issue. The Nicaraguan army is engaged in serious fighting with Miskito Indians in the Atlantic Coast region. The *Washington Post* reported on July 25 that 96 "rightist rebels" and 25 government soldiers were killed in that area during July. On July 26 the *Post* reported that Sandinista military commanders claimed the leaders of the insurgents are Moravian priests and that "some" were Indians. There was heavy fighting around the community of Seven Bank and the action was moving into Tasba Pri, near Truslaya, the relocation camp to which many of the 9,000 Miskito Indians were removed from their homes on the Rio Coco earlier this year. The Sandinistas said that they could not identify the source of supply or manpower, but that the opposition was well-trained and well supplied. There are almost no reliable news reports coming out of the region. What is known is that Nicaragua is engaged in an Indian war. It is unclear exactly who the Indians are and what their objectives are.

The Indians are the poorest people in Nicaragua. Their spokesmen claim that they are not engaged in the East-West struggle, and that their fight results from injustices suffered at the hands of the Sandinistas. The Sandinistas, for their part, have tried to play down the Indian vs. Sandinista aspect of the conflict. They only reluctantly admit Indian involvement in the Atlantic Coast fighting, preferring to call their adversaries "counter-revolutionaries."

When the Sandinistas destroyed the Indian political organization MISURASATA and imposed what amounted to military law over the Miskitos because of a land claim dispute, they sent a clear signal to the Indians that Managua favored a military solution over a political one. When the Sandinistas sent troops to the Rio Coco, rounded up whole villages of people, burned their houses, and marched them to relocation camps, they tried to tell the world that this was done at the request of the Indians and for their protection. The Indians, who could not look for help among Left sympathizers, sought help where they could find it. Each successive act by the Managua government has driven the Indians closer into the arms of the Sandinista's bitter enemies until the more militant Indian leaders can now persuade many Indian people that armed struggle is the only choice left. Nicraguan Indian policy is thus having the same effects as U.S. Central American policy: it is setting the stage for violence.

The Sandinista's policy of seeking a military solution in Zelaya Province is locking Nicaragua into a path which is producing an ugly war with the Miskitos, and their policy makers don't appear to be sensitive to the implications of that development to Nicaragua. Wars of this kind cost small countries dearly. The U.S. can afford its role in this affair, but ultimately Nicaragua cannot.

The Sandinistas need to reassess their strategy in the Atlantic Coast. Is a military solution really the only way to settle this dispute? As the Indians see it, the military strategy gives the Indians no options in the face of real grievances except armed struggle in much the same way that the Reagan policies give the poor people no alternatives to armed struggle in El Salvador.

Revolutionary governments cannot afford to adopt Reagan's tactics. Nicaragua cannot afford to ignore the real concerns of the Miskitos. The Indians are not the bourgeoisie, and it cannot be succesfully argued that they are being manipulated by the bourgeoisie when it can be demonstratged that real conflicts are at the root of their dispute with the Sandinistas. The Miskitos are not paid mercenaries fighting in a foreign land but are a desperate people who feel they have been driven to fight for their rights in their own homeland. The Sandinistas cannot afford to content themselves calling them counter-revolutionaries just as the Reagan people call all poor people who struggle for their rights Communists. The credibility of the Nicaraguan government is important to all people who support social change in Central America and the Sandinistas are spending a lot of their credibility chips in the Atlantic Coast controversy.

The Nicaraguan government should make an honest effort to seek a non-military solution to their dispute with the Miskitos. To do this, they need to begin talking to the Miskito leadership with an eye toward compromise. It is true that the real losers in this conflict must be the Miskito people, but it is also true that Nicaragua must also lose unless some accommodation is reached. At this time there is no real indication that the Sandinistas are committed to anything but a military solution in the Atlantic Coast. That is a tragic mistake, with future consequences not only to Nicaragua and the Miskitos but to all Central America as well.

ECONOMIC REALITIES, FACTIONALISM, AND THE AMERICAN INDIAN

(Editors Note: This article contains two terms, "mixed bloods" and "full bloods" which require some comment. These terms were used by non-Indians in many early historical documents to define Indian Peoples. These terms have nothing to do with race. "Mixed bloods" were identified as those Indian people who readily adopted the non-Indians values and way of life. "Full bloods" were defined as those people who retained their traditional economy, beliefs and way of life. Please do not read racial connotations into these terms. We do not like this wording but it is unavoidable in the historical documents which are quoted in this article.)

"This is a land of thirst, it belongs to the 'Injuns,' nobody is going to take it from him for a while, Uncle Sam is mighty good that way -- anything he can't use he lets the Injuns keep."

-Charles M. Russell, artist

The American Indian in the United States has been the victim of a series of governmental policies which were the result of U.S. geopolitical designs. Over the years these policies have led to the dispossession of the Indian people and to a factionalization within Indian communities which is widely misunderstood by Indians and non-Indians alike. In terms of the relationships of Indian communities to the U.S. government, Indian communities are very much like Third World nations. Most of the Indian communities are "underdeveloped" in the sense that they produce little to meet their own needs and little that they can export. The primary interest in these areas lies in the fact that some contain natural resources which is attrative to multinational mineral and energy corporations. The local economy of many is derived almost entirely from two sources: government monies and income from the lease or sale of natural resources.

There is enormous factionalism on the Indian reservations. The communities are generally divided into two ideologically opposed camps -- the progressives who represent a desire to embrace "modernity," and the traditionals who state a desire to preserve their culture and who are quite often in opposition to the forms of development urged upon them by U.S. government policies. Within those two large camps there are many tendencies. The origins of these divisions can be traced directly to U.S. government policy objectives of the past and present.

Following the wars of extermination, the surviving Indians were forced onto reservations which were sometimes a small fraction of their original homeland or lands remote from the original homeland which were not highly coveted at the time. These "new" lands were generally much too small and too poor to support a hunting and gathering and or a agricultural people. The United States government, during this time, acted on a definition of narrow self-interest:

"During the administration of President James Monroe, the primary goal of federal Indian policy remained the acquisition of most, if not all, of the natural resources owned by Native Americans. It became increasingly clear to federal officials, considering the general collapse of Indian military strength, that the use of force to influence the decision-making process of Native nations, had become inexpedient. It thus became the special task of the secretary of war, the chief administrator of Indian policy, to devise peaceful solutions to the problems of imposing the federal will on the Indians."[1]

Quite often the Indians ceded lands through treaty in exchange for promises that the government would provide them with the meat and other necessities which they needed to survive and which was no longer accessible with the loss of their hunting territories. Quite often Congress failed to appropriate the money to meet these obligations and the predictable result was hunger on the reservations. The government appointed Indian agents to manage the reservation's affairs and to impose the federal will on the Indians. The reality of early reservation life is illustrated by the conditions imposed on the Arapahoe:

"The problem of short rations was compounded by agency graft and the intrusion of white settlers

in the vicinity of Wind River. Rations were stolen before they could be issued, and much of the equipment and supplies purchased for Indians as prescribed by treaty was appropriated by whites. In 1886 when Arapahoes were farming at a minimal level, the agent took half their hay crop in return for permission to use the mowing machines that had been purchased by the agency. Encroachment on reservation resources by cattlemen and adventurers was rampant."[2]

Not all of the Indian agents were corrupt individuals (although corruption was common) but all were truly "agents" in the sense that they carried a mandate to "civilize" the Indian. Although the word "civilize" has several connotations, most of the agents acted to draw the Indians into the market economy. To this end they encouraged Indians to learn to speak English, to adopt the white man's clothing, and to become farmers and artisans. Since the agents had the power to bestow favors to those Indians who pleased them, agents often granted the best farmlands to those Indians who began to adopt the white man's ways. Food was a political weapon then as it is now, and the agents also often granted full rations to those Indians they felt were making "progress" and dealt out half rations or no rations to those they felt were resisting their policies. The result was that some Indians did as the agent wished, and some did not. The Indians who adopted the new ways were called "mixed-bloods" or progressives by whites. The other Indians, the traditionals who clung to their ancient ways of dress, their language and their religion, had more colorful terms to describe their mixed-blook relatives. The role of the agent during this period cannot be underemphasized. As the Osage Indians discovered, the agent was a powerful demagogue on the impoverished, isolated and hungry reservation:

"An agent had great power and was a very important man among the blackjacks and on the prairie, and must guard his dignity, being careful of his actions and his manners. Only the mixed bloods and the employees reflect this importance but that was sufficient since the full-bloods did not count. The mixed bloods often named their children for the agent's wife or children or himself; the ancient attitude of respect of the courier de bois for his bourgeois dying hard within them."[3]

The Indian agent arrived among the Indians with a mandate to do everything possible to acculturate the Indian to prepare him for assimilation into American society. Congress moved faster than the acculturation process did. In 1886 Congress passed the General Allotment Act, a piece of legislation which was described at the time of passage as the greatest land grab in history. The Act was given a characteristic humanitarian veneer -- it was supposed to help "civilize" the Indian:

"With the passage of the General Allotment Act and subsequent legislation, the government accelerated its efforts to "civilize" the Indians. The new policy was intended to destroy tribal organizaions by dealing with Indians as individuals rather than en bloc. As individuals, Indians were to be assimilated as rapidly as possible."[4]

These kinds of policies succeeded in creating serious factionalization within the reservation communities. The traditionals generally resisted federal policy and the manipulations at every turn while the mixed bloods usually favored the policies and benefitted from the manipulations. The economic pressure to conform was enormous, and gradually more and more Indians were forced to abandon the traditional camp. The exact motivations for this shift in loyalties is illustrated by the experience of the Spokane Indians:

"Just before Christmas 1917, 46 Spokanes received fee patents making them full-fledged citizens, tax payers, and voters, to add to the hundred-odd fees granted until then. The superintendent noted that most of the Indians lived on their allotments, farming from two to forty acres, despite yields below the comfortable subsistence level. He also noted that competent mixed-bloods were anxious to get fee patents in order to break from tribal relations and government supervision. At this time there were approximately 200 mixed-bloods on the reservation. There were 410 full bloods. Five years later, according to official records, mixed-bloods would outnumber full-bloods."[5]

The Indian agents practiced gross corruption, favoritism and incompetence in the management of reservation affairs. They used every economic lever at their disposal to force the Indian people to accept acculturation. Most of them acted in the conviction that acculturation represented the only possible salvation for the Indian, and many of their charges adopted that conviction. The result was that the reservation communities were divided into two large camps -- the traditionals and the mixed bloods or "progressives."

The ideology of the need to "civilize" the Indian tends to obscure the real economic relations which were at work. The creation of the reservations signalled the destruction of most of the traditional Indian economy and placed the Indian in the posi-

tion of extreme poverty and dependence on the federal government. In those instances where Indians did take steps to create their own subsistence economy, their efforts were usually subject to intervention by the Indian agents. Once impoverished and often starving, the Indians were offered a prescription -- acculturation.

The federal policies were intended to force the Indian into the market economy, and the presence of the Indian agency was intended to speed up the process. The Indian agents sometimes has a double effect on some Indians -- in some cases the Indians felt that even allotment and citizenship would be preferable to the abuses they suffered at the hands of the Indian agent. In later years, many Indians would react to the abuses they suffered during the worst days of this period. They would blame the churches for the humiliations they experienced in trying to practice their religion, and they would blame the school systems for the brutal way in which they were forced to abandon their language.

Most of the reservation Indians, however, would emerge from the early reseration period mystified about its purpose. The objective of that time, in addition to acquisition of Indian lands and resources, was to force the Indian into a dependence on a market economy. That objective was fairly well accomplished in most places, and the effects of that economic reality are the dominant forces on Indian reservations today. The mixed bloods, as was explained earlier, willingly and in some cases eagerly tried to enter the market economy. Today they are the political group on many reservations who have most often favored the sale of natural resources to multinational corporations as a form of economic development, often with disastrous long-term results.

Over the years the position of the traditionals has also changed. In the early years many of the traditionals tried as best they could to maintain their old economy. The reservation reality, however, made that very difficult to do. Even in those places where the Indian agent played a minor role and the traditional economy involved an agriculture which was possible, people found themselves forced by necessity into roles in the market economy. In the beginning the term "traditional" referred to that group of people who clung to the old ways, but gradually, as the market economy replaced the traditional one, the term took on a different meaning. For Indian people to enter the market, even as farmers, it is necessary that they learn at least some of the language of the market, and that means English. As they enter the market, they must become accustomed to the social relationships which define it, and they become increasingly dependent on the goods and services which they find available there.

On many Indian reservations, the only valuable commodity which Indian people could take to the marketplace was their labor. As Indian people, including traditionalists, entered the marketplace as laborers, they were forced to become competent in English, to wear the clothing of the laborer, and to adopt their customs. Traditionals who entered the labor market eventually became distinguishable from mixed bloods only because of their advocacy of a Native religion or language, or the traditional philosophy regarding nature or government.

The traditionalists generally maintain an abiding and well-founded mistrust of Indian agents, the Bureau of Indian Affairs, and American corporate designs. They are usually dedicated to regaining the lands, lands which were lost through bribery, coercion, or outright theft. These are the issues which unite them.

It is difficult to find a concensus among contemporary traditionals about a strategy to confront the process which has historically destroyed the integrity of their culture, the forced entry into the market economy. Many traditionalists are simply not conscious of the role of that process nor do they see any need to confront it. Some have become relatively priviledged participants in the market economy and understand that any attempt to alter their community's relationship to it would conflict with their own material interests as individuals. A century ago these people would have been recognized as mixed bloods, but today they claim to be traditionalists because they advocate some aspect of the traditionalist politics.

The same pressures which created factionalism within the larger communities have, over the years, created factionalism within the traditional Indian communities. The fact that some traditionalists are now completely assimilated into the market economy means that it is now almost impossible for a traditional community to reach consensus on a strategy aimed at economic self-sufficiency. The historical record suggests that a traditional community is defined by its relationship to the market economy, that to the extent (and only to the extent) that a traditional community is independent of the market economy can that communty continue to survive with its culture and values intact. The same historical record also suggests that because so many traditionalists have been drawn as individuals into a dependence on the market economy there are now deep divisions within the traditional community which are manifested in many internal tendencies and the existence of serious political contradictions. In the light of all this factionalism it is not difficult to understand why communities such as Ganienkeh, a Mohawk community which was founded with a dedication to self-sufficiency, chose to leave the reservation setting, or why organizations such as the Dakota American Indian Movement functions as an entity distinct from the Lakota traditional government.

"On many Indian reservations, the only valuable commodity which Indian people could take to the marketplace was their labor. As Indian people, including traditionalists, entered the marketplace as laborers, they were forced to become competent in English, to wear the clothing of the laborer, and to adopt their customs. Traditionals who entered the labor marked eventually became distinguishable from mixed-bloods only because of their advocacy of a Native religion or language, or the traditional philosophy regarding nature or government."

The U.S. government objectives haven't changed since Madison's administration. They still want the natural resources on the Indian reservations. It is true that the government spends money on reservation to build housing and for welfare and medical services, but the intended effect of that money is to force the Indians into a dependency relationship on the market economy. Most of the money spent on Indian reservations is still spend on governmental administration. Practically all of the economic development is extractive in nature. In fact, it has been recently demonstrated that on Indian reservations where the economy is dominated by natural resources extraction, the average income of the Indians has actually decreased. (See Native Americans and Energy Development, ARC, Boston, Mass., 1978). Poverty, hunger and disease on some reservations rival conditions found in other parts of the Third World. Food (in the form of welfare, government grants and food stamps) is still a weapon in the process whereby Indian people are manipulated into selling their natural resources.

The sale of natural resources, especially coal, uranium and water, offers social disruption in the form of boom towns and ecological havoc which will leave the land uninhabitable. The government offers no alternative to this kind of development.

Although the technology exists which could produce food without the need to purchase a lot of expensive machinery, land and people stand idle in a society in which hunger is a frequent visitor. The leadership within the society has been so indoctrinated to the belief that economic activity is defined as activity which provides entry into the world market economy that they do not place priorities on internal production of food for the purpose of internal consumption. Instead, their social priorities seek ways of selling their natural resources, usually cheaply, on the international market and using the proceeds to import food.

Economic self-sufficiency is not presented as an option in these instances because it does not benefit the market economy in a way which forces people to sell their labor and natural resources in exchange for food and other necessities of life. This is the real effect of acculturation -- it creates a situation in which those who can engage the market economy will have an advantage in rising in the society's political structure. On Indian reservations this has meant that the progressives will come to positions of power within the tribal council and their priorities, by definition, will mandate entry into the market economy. The U.S. government has directed its Indian policies with exactly that objective.

The market economy assumes scarcity. The U.S. government forced, coerced and persuaded the Indian communities to enter the market economy because U.S. Indian policy is directed at acquisition of Indian natural resources. That process has served to create factions on the reservations and divisions within those factions, as has favored the rise to political power of people who are not motivated to seek alternatives. Even within the traditional society, which has long been the victim of these policies, there are individuals who oppose alternative economic development because they have an established relationship to the market economy.

Many non-Indians sympathizers are distressed by the reality of factionalism. They sometimes state that they are unable to act in support of Indians until the Indians express a unity of purpose and they are unable to look to the roots of the factionalism. Disunity will remain a fact of Indian life at least until alternatives to the present economic situation are developed and popularized, and probably for a good while beyond that time. Meanwhile, the hope for the continued survival of Indian people in the United States (and Canada) lies in the efforts of those Indians who are trying to develop those alternatives. Some people are trying, and they are beginning to have some successes. They are the heros and patriots of tomorrow, if there is to be a tomorrow.

FOOTNOTES

[1] The Politics of Indian Removal, Michael D. Green, U. of Nebraska Press, Lincoln, Neb., 1982, p. 46.

[2] Arapahoe Politics, 1951-1978, Loretta Fowler, U. of Nebraska Press, Lincoln, Neb., 1982, p. 81

[3] The Osages, John Joseph Mathews, Oklahoma U. Press, Norman, Okla., 1981, p. 731.

[4] Fowler, p. 87.

[5] The Spokane Indians, Robert H. Ruby and John A. Brown, U. of Oklahoma Press, Norman, Okla., 1982, p. 269.

UPDATES...INDIAN COUNTRY

ACTION ALERT — MALISEET NATION

August 7, 1982
Tobique Reserve,
New Brunswick, Canada

Thirteen federal fisheries wardens armed with shotguns invaded Maliseet territory in the early morning hours today, forcefully abducting three traditional Maliseet fishermen and confiscating their fishing nets.

The three men were handcuffed and threatened with loaded shotguns held to their faces. They were taken to the Royal Canadian Mounted Police (RCMP) barracks at Perth-Andover, where they were photographed and released. No charges were leveled at the men.

C. Bear, a spokesman for the traditional fishermen at Tobique and one of the men arrested, stated that the raid caught the fishermen's society at Tobique by surprise.

"We had been just fishing quietly, catching salmon, within our territory, as we always do at this time of the year. Suddenly, thirteen [game] wardens — soldiers, really — armed with shotguns, sneak up on a few of us and kidnap us. They didn't arrest us, laid no charges on us. Just put shotguns to our faces and took us away, confiscating our fishing equipment. No explaination. No warning."

According to Mr. Bear, the Maliseet community has responded to the incident by endorsing the aboriginal right of the Maliseet fishermen to their yearly catch of salmon. "We don't know yet if this is part of a larger strategy to suppress us this summer or if it was just a few wardens that went nuts for a day. One thing for sure, though, we are sticking to our claim to aboriginal fishing rights, we are very offended by this act of complete disregard for our rights. But we are alerted now. They won't catch us by surprise again."

The Maliseet fishermen have issued a call for support to all neighboring Native communities.

For further information, call: Maliseet Fishermen Society 506-273-3025

ERIN members and all interested people should protest to:

Jack David
Federal Fishery & Oceanic Service
Fredericton, New Brunswick, Canada
(506) 453-2251
or
Glenn Jefferson
Maritime Management
Halifax, Nova Scotia, Canada
(902) 426-2373

also: Ministry of Fishery, Romeo Leblanc
(613) 995-2041

PELTIER — JUDGE TO RULE SOON

Judge Paul Benson, Fargo, North Dakota was to have ruled on the writ of habeas corpus in Leonard Peltier's case by August 8, 1982. As we go to press the Leonard Peltier Defense Committee and his lawyers are anxiously awaiting news of Judge Benson's ruling. The judge had 15 to 30 days to hand down his written verdict. We will update you as soon as more information is available.

CHURCHROCK — AN UNRESOLVED DISASTER

July 16, 1982
(From the Southwest Research and Information Center, P.O. Box 4524, Albuquerque, N.M. 87106, (505) 262-1862. Contact Lynda Taylor or Chris Shuey.)

July 16, 1982 marks the third anniversay of United Nuclear Corporation's (UNC) uranium tailings spill at Churchrock, New Mexico, located on the Navajo Reservation. That spill released approximately 95 million gallons of radioactive liquids and over 1,100 tons of radioactive sludge into the Rio Puerco of the West, which flows past Gallup into Arizona. The cause of the spill was a combination of design defects and lack of appropriate maintenance by UNC.

According to Southwest Research and Information Center, an Albuquerque public interest group which presented testimony on the spill before Congressional hearings, "The Churchrock accident is rated as the largest radioactive materials spill in the history of the U.S." Although much data has been gathered over the past three years, two members of Southwest Research feel that many health and environmental issues remain unresolved.

Lynda Taylor, with Southwest Research's Radiation and Health Project stated, "This (unresolved issues) is evidenced by the fact that radioactive and other contaminants continue to seep from UNC's tailings impoundment into nearby groundwater, many radioactive 'hot spots' along the Puerco from the spill have not been cleaned up, and the Churchrock community has not been followed up by any health study."

Taylor pointed out that "more is known about the increased rate of still births and birth defects in the Churchrock *livestock* born after the spill than is known about the community residents themselves. I believe that a birth registry which records Churchrock community births prior to, during, and after the spill is absolutely necessary to help us understand the potential health risks this community may face."

Chris Shuey, a member of Southwest Research's Water and Mining Project, elaborated on the contamination problem that currently exist at UNC's tailings site. "Seepage persists from the UNC tailings dam, possibly onto Indian alloted lands east of the site. This represents contamination of someone else's limited groundwater supplies." Shuey says "UNC was ordered by NM EID in November, 1979 to find a new site for its tailings operation within five years." According to state officials, the company has been 'closed mouthed' about its efforts to find a new site.

Southwest Research released a report detailing the major unresolved issues around the Chruchrock tailings spill. A summary of these issues follows:

1. Neither UNC nor the state have adequately cleaned up the Rio Puerco since the Churchrock spill.
2. Radioactive and other contaminants continue to seep into groundwater from UNC's tailings pond at the rate of 15,000 to 80,000 gallons per day.
3. The Radioactive Materials License between the state EID and UNC requires a new, geologically suitable site for the existing tailings pile be found by November, 1984. Nothing is known of UNC's efforts in this regard.
4. Los Alamos conducted a study of five Navajo children and one adult believed to have been exposed to the Churchrock spill materials. Joerg Winterer, a prominent Public Health Service pediatrician, had recommended a continued follow-up of these affected individuals. No such follow up has been planned by Los Alamos or health officials.
5. Several health experts have recommended that birth and cancer registries be set up in the Churchrock community. This has not been done.
6. The Indian Health Service, upon recommendations by state and federal agencies, designed a livestock monitoring program for the Churchrock area to determine food chain concentrations of radioactive and other contaminants. This program has not been implemented.

OPERATION HOMECOMING — KWAJALEIN ATOLL
MARSHALL ISLANDS

We are calling to your attention a matter of urgent importance:

In the early 1960s the U.S. Army displaced the traditional landowners of Kwajalein Atoll to Ebeye, a tiny island in the atoll, to make way for the Kwajalein Missile Range. KMR is a testing and tracking station for long-range nuclear missiles. OPERATION HOMECOMING is a return, according to Ataji L. Balos, leader of the group, "...from Ebeye Island where we have lived in concentration slum-like conditions for many years, to our home islands of Kwajalein Atoll."

Not only the success, but the safety, of those involved in this effort is at stake this very moment, and we ask people to respond with your much-needed assistance. We have been asked for ERIN support in the form of letters and cables to those participating in the sail-in. Because of the press blackout, the Marshallese do not know if their story and concerns have been reported. Your letters and cables of support will be an indication of international support. Write to:

OPERATION HOMECOMING
Kwajalein Atoll Corporation
Box 5220
Ebeye, Marshall Islands 96970

Supporters are also requested to:

1. Send tents, children's clothing, blankets and canned food by airmail.
2. Send monetary contributions to Kwajalein Atoll Corporation earmarked for OPERATION HOMECOMING. The funds can be used to purchase much-needed supplies.
3. Write letters to editors stating your support for the landowners actions calling for better living and health conditions for the people on Ebeye and for their opposition to the continued use of their lands for missile system testing.

All of these measures are of tremendous value and consequence. They will not only be appreciated by the Kwajalein traditional landowners, but will help assure them that there is yet hope for their quest to protect the future of their children. This support will come at a crucial time when — as evidenced by the arrest of 13 islanders and the beating of one of their leaders and the policy of the U.S. military operators of Kwajalein Missile Range which does not allow these prisoners to communicate with friends, family and legal advisors in the outside world — they are certainly feeling the strength of the odds against them. For additional information contact:

Pacific Concerns Resource Center
P.O. Box 27692
Honolulu, Hawaii 96827
phone (808) 538-3522
cable NUCFREEPAC

UPDATE

UPDATE

GUATEMALA REFUGEES IN MEXICO
(from the ERIN Bulletin)

The Catholic Church of Southern Mexico, including the Archbishop of Oaxaca, have issued the following call to their churches, the Mexican government and to "all persons of Good Will." We reprint this information to keep ERIN members informed about the desperate situation of thousands of Guatemalan refugees seeking asylum on the Mexican side of the 500 mile-long border that stretches between the two countries. The Guatemalan government has set up a cordon to prevent this emigration but the mountainous jungle terrain makes it impossible to effectively control the area. More than 80,000 Guatemalans entered Mexico last year. On February 27, 1982, five Mexican bishops issued a statement regarding the welfare of the refugees, most of them poor Indians who are not mixed up in politics or ideologies. They have fled from their towns and villages which have been ravaged by the Guatemalan Army. In the Department of Huehuetenango a village was bombed with incendiaries from an Army Air Force jet. Four hundred innocent victims, old people, women and children died in the massacre. (The following is the Bishops' letter):

"Thousand of peasants and indigenous peoples from the neighboring country of Guatemala, with which we share a geographical border of more than 800 kilometers in length, have come seeking refuge in our pastoral area in ever-increasing numbers. They consist of men, mostly elderly, women and children who have arrived in deplorable physical condition, filled with fear and sadness on account of the aggressions and persecution which they claim to have suffered in their own country. Often they arrive sick, suffering from malnutrition, without sufficient food and suffering from intense psychological traumas. Many parents have found it ncessary to give their children away here in Mexico in order to safeguard their lives. Many children are arriving without parents or relatives.

"The refugees explain that they have fled from their towns and villages; that their relatives, neighbors and acquaintances have been tortured and murdered. They describe how their houses, crops and belongings have been burned. At this time they have no security whatsoever in their homeland. Hence they have found it imperative to request temporary refuge on the Mexican side of the border. They cannnot return now. Many who returned to rescue some of their few belongings or have been forced to go back, have been found dead or have simply disappeared.

"Upon arriving in Mexico, they take shelter in the hills and under trees and share the little food that they have been able to carry out with them. Our peasants have demonstrated their hospitality and concern by sharing their meager resources with the newly arrived...

"Encouraged to work in order to defray the cost of their basic necessities, some of the recent arrivals have found jobs on neighboring haciendas where unfortunately they have found it necessary to accept unjust salaries. The situation is becoming more desperate as the end of the coffee and cotton harvest approaches. Despite the fact that these people have struggled to maintain at least minimum standards of health, their condition has become extreme. Often they have come up against river water that has been contaminated by the bodies of fellow Guatemalans, decomposed and partially consumed by vultures and buzzards.

"They are primarily in need of emergency aid that will provide them with indispensables such as food, clothing, medicine and shelter. Also given that there already exist among them the capabilities and qualities necessary for self-sufficiency and self-advancement, it is necessary to provide them with tools for work...

"We are confident that our authorities will try to act in accord with the just demand for decent treatment and respect that our own people insist upon in other areas by granting the same to the refugees in whose behalf we are now working...(Despite some disagreeable incidents on the southern border which we had to deplore recently.)

"Our national authorities possess the organization and experience to attend to groups of people in distress within our country and in difficult circumstances they have done this with both dignity and efficiency. For this reason we look with approval upon the creation and functioning of the Intersectorial Committee for Aiding Central American Refugees and upon the friendly reception given the United Nations High Commissioner on Refugees (ACNUR). The establishment of an office of this international institution in our country seems to us to be a positive sign.

"Nevertheless we demand that our civil authorities:
— continue implementing all necessary national and international judicial mechanisms in order to completely guarantee the security of these refugees in our country;
— take into consideration the totally exceptional circumstances under which these people find themselves and not demand that they submit to bureaucratic procedures that they will have difficulty complying with;
— create administrative structures to benefit these people, allowing them to exercise their rights. These structures should not be weighty nor difficult, so that the worries and suffering that these people are already experiencing will not be increased.

"We emphatically plead that these refugees be protected against extortion, bad treatment or abuses on the part of civil authorities or national security forces.

"We are also aware that our country does not oppose the presence of good-willed observers nor of representatives of the national and international press who, in their task of reporting the truth, will be able to understand the need to collaborate in defending the lives and security of these refugees, for increasing their solidarity with them, and for maintaining the outstanding image of respect and dignity that Mexico has won among many nations.

"On our part, we would like to reiterate our constant desire to collaborate and cooperate by means of competent committees coordinated by our government with recognized international recommendations or with official or private organizations that have been formed for these purposes..."

This material was taken from LADOC: XII, July/August 1982 issue. For more direct information, contact:

The Solidarity Committee of the Diocese of San Cristobal
Mr. Antonio Tobar
Apartado Postal 270
San Cristobal de las Casas,
Chiapas, C.P. 29200 Mexico.

OCTOBER CONFERENCE WILL FOCUS ON MULTINATIONALS

Three movement organizations, the *Anthropology Resource Center, The Indian Law Resource Center and The Multinational Monitor* are sponsoring a working/strategy conference called, NATIVE RESOURCE CONTROL and the MULTINATIONAL CORPORATE CHALLENGE.

The Conference will be held in Washington, D.C., October 12 to 15, 1982. Several dozen Indian leaders, as well as legal and social experts are expected to attend, including people from Panama, Philipines, Brazil, U.S. (including Hawaii and Alaska), Micronesia, Venezuela, Peru, Ecuador and Canada. For further information contact:

Sandy Davis
Anthropology Resource Center
37 Temple Place, Suite 521
Boston, MA 02111
phone (607) 426-9286

UNITED NATIONS WORKING GROUP ON INDIGENOUS POPULATIONS

The United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities Working Group on Indigenous Populations will hold its first session from August 9 to 13, 1982, in Geneva, Switzerland. For the first time, there will be a part of the United Nations which focusses on the rights of Indians and other indigenous peoples. The Working Group will be composed of five human rights experts, one each from Africa, Asia, South America, Eastern Europe and Western Europe. The Working Group will review recent developments in regard to the rights of indigenous peoples and be responsible for developing international standards for the promotion and protection of the human rights and fundamental freedoms of indigenous peoples.

Indian nations are encouraged to participate by sending short 3-5 page written statements and attending the Working Group's meetings. Written materials should be submitted about one month in advance, in order to allow time for translation and duplication.

For further information, please contact: Armstrong Wiggins or Tim Coulter at the Indian Law Resource Center, 601 E Street, Southeast, Washington, D.C. 20003. Phone (202) 547-2800.

Written materials should be submitted to:
Division on Human Rights
Office D-318
Palais des Nations
CH-1211, Geneva 10
Switzerland

SHOOTING DEATH HEIGHTENS TENSIONS AT YELLOW THUNDER CAMP

On July 21, 1982 there was a shooting death on a ridge overlooking the Yellow Thunder Camp in the Black Hills of South Dakota. During the last few months the camp has been receiving threats as the level of racism toward Indians in South Dakota has once again escalated.

The facts surrounding the shooting are unknown. Attorney Bruce Ellison states that according to one version of the events, on July 21 the camp's wood-cutting crew spotted a man on a ridge overlooking the camp. Three men went to investigate. An argument allegedly ensued and the man, a local rancher, allegedly pulled a gun. The Indian men assert that as they wrestled with the man, the gun went off, killing the rancher. The man was driving a four-wheel-drive vehicle which purportedly contained a high-powered rifle with a scope, camouflage fatigues, flairs and a lot of ammunition. Camp informants say there have been vigilante groups forming recently among the local ranchers. No charges were brought against anyone at the time of the shooting.

A grand jury is investigating the shooting and has issued 37 subpoenas to people connected with the Camp. Rod Lesholz, the state attorney who called the grand jury, is running for attorney general. Informants at the Yellow Thunder Camp say they think he is using the grand jury to investigate everyone in the Camp.

SHORT NOTES

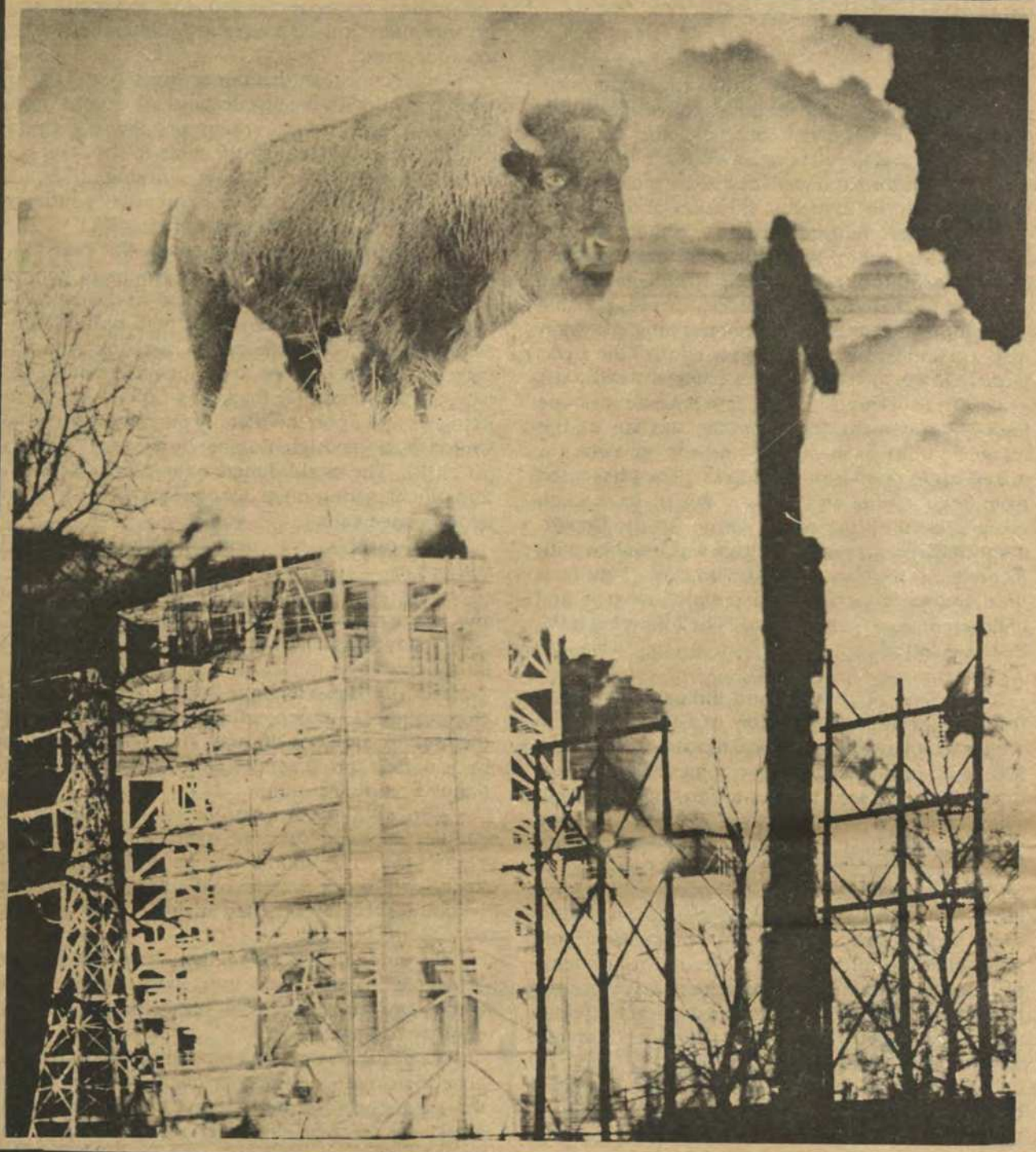
NORTHERN CHEYENNE ELDER VS. ARCO

Charles White Dirt, 78, is a member of the Elk Horn Scraper Society and a traditional leader of the Northern Cheyenne. He has filed a lawsuit in U.S. District Court in an effort to stop the oil exploration which he feels is defiling the sacred lands of his reservation in Montana and has gained a temporary restraining order against ARCO and the the federal government which will stop development until August 20.

ARCO is exploring for oil and natural gas. To do this, they drill holes 200 feet deep into which they set explosive charges. The dynamite blast shakes the earth for two miles every time a blast goes off. ARCO is sinking a seismek explosion blasting hole at intervals of 400 feet for a linear distance of 900 miles on the Northern Cheyenne Reservation.

ARCO and the BIA admit sacred sites exist on the Cheyenne lands but they say that they don't know where these sites are located. The fact that they have exempted 500 acres (out of 445,000 acres) as possible sacred sites suggests neither ARCO nor the BIA is trying too hard to find sacred sites. ARCO originally told people they would be blasting for 250 miles, but they have already done 350 miles of blasting. ARCO expects to get 5 million barrels of crude per oil field and they are expecting to find at least 4 oil fields.

Mr. White Dirt is planning to expand his lawsuit to include the entire reservation because, he says, all land is sacred. He has stated he is not willing to compromise in any way.



SIOUX AND CHEYENNE RELIGIOUS LEADERS FIGHT STATE INTERFERENCE WITH CEREMONIAL SITES

Seven traditional religious leaders of the Lakota Sioux and Tsistsistas Nations filed suit in the federal district court at Rapid City, South Dakota, challenging state officials' efforts to limit ceremonial use of Bear Butte and to build roads and parking lots in ceremonial areas.

Bear Butte is one of the ancient shrines in the Black Hills sacred to both the Lakota and Tsistsistas people. By tradition it is the place where these peoples received their first instructions from the Creator, and as such remains their most powerful site for ceremonies and visions.

For several years, the South Dakota State Department of Game, Fish and Parks has been building access roads and bridges into Bear Butte to encourage tourism. Lakota and Tsistsistas religious leaders have decried these intrusions as desecrations of Bear Butte's natural landscape, and as an invitation for outsiders to intrude upon and interrupt religious activities.

Early this year, the state announced a one-month closure of Bear Butte to permit extensive new road and parking lot constructions. The state also advised Lakota and Tsistsistas religous leaders that they would in the future only be allowed to use Bear Butte for five days at a time, and only when permitted in writing by state officials. Their response was to file suit, challenging the state's actions as violations of freedom of religion under the First Amendment, the American Religious Freedom Act of 1978, and the International Covenants on Human Rights signed by President Carter in 1977.

The suit asks that state officials be ordered to remove tourist facilities from Bear Butte, and not to interfere in any way with the natural features of the area, or with its religious use by Lakota and Tsistsistas people. It also asks for $1 million in damages for violations of the two peoples' civil rights under federal law.

Congress confiscated the Black Hills, including Bear Butte, in 1877, but federal laws barred the tribes from challenging the seizure at that time. Finally, in 1946, Congress made it possible for tribes to sue for money compensation for stolen lands, but the Lakota maintained that freedom of religion cannot be sold and insisted on the return of the land itself. They sued for ownership of the Black Hills in 1980, but U.S. courts ruled that Congress has power to force them to accept money for the loss of their religion -- a dangerous precedent subversive of all civil liberties.

For more information contact:

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Oglala Sioux Legal Department
P.O. Box 862
Pine Ridge, SD 57770
(605) 867-5197

Russel L. Barsh
4155 42nd Avenue, N.E.
Seattle, WA 98105
(206) 523-3174

NUCLEAR DISARMAMENT NOW
POST CARD DAY
OCTOBER 20, 1982

During October, 1982, the United Nations Nuclear Disarmament Talks are scheduled to begin. The Post Card Day Project will coincide with the beginning of these talks. It calls for a massive protest by sending postcards to the U.N. on October 20, 1982. These post cards from millions of Americans across the country will carry the simple but urgent message; NUCLEAR DISARMAMENT NOW. Send to:

United Nations Building
883 2nd Ave.
New York, NY 10017

MUMMY UNVEILED IN SPITE OF PROTEST
WORLD'S FAIR, KNOXVILLE, TENNESSEE

A Peruvian scientist went ahead with the unwrapping of a 1,000 year-old Incan mummy at the World's Fair despite protest from Indians and their supporters. About 450 guests were invited to witness the unravelling by Peruvian archaeologist Arturo Jimenes Borja and a team of University of Tennessee graduate students. The unwrapping originally was to be open to all World's Fair tourists, but officialds decided to limit the audience to invited guests after many protests were received.

SHORT NOTES

MAY WE ALWAYS REMEMBER

TO THE EDITOR:

He passed on into the Spirit World in the same way he had lived ... peacefully, thinking of his people, on his beloved land.

He was Joe Mitchell. To some, he might have been considered just a poor farmer, living in the bush. But to Mohawk Traditionalists, he was a Turtle Clan chief, a leader of his people, guided in his daily life by the Great Law and the Creator.

He was found in his rocking chair by his family before breakfast on June 10, 1982, without life. He was buried by his people according to custom in an unmarked grave, as friends and relatives passed by to throw a handful of dirt on the coffin to help him return quickly to the earth. A mourning period of ten days was observed by the Mohawk Nation.

Now the women of the Turtle clan have to replace their old leader in the Mohawk council. The job won't be easy — Joe Mitchell set a strong example of what it means to be a human being.

He spoke Mohawk, as do his children and grandchildren — it is hard to carry on a nation if its people do not speak their language, he said. He lived simply, without electricity, farming and fishing to provide for his family. His Sugar Bush Island home was isolated, but the picture of peace and beauty. Often the place is isolated by winter snows or spring mud. But Joe Mitchell followed the Original Instruction — he knew how to take care of himself, and his people.

When there were problems in the Nation, Chief Mitchell was the first to be there, proud in his Mohawk headdress, humble with steadfastness. He was not afraid to confront trouble, but he didn't seek it out. He understood his obligations as a chief to be with his people as a teacher, an example, an advisor.

Just the same, Joe Mitchell was strict. He didn't allow comforts or the easy way out to influence his decisions.

He understood that as a human being and as a chief, he had responsibilities to carry, instructions to follow as to how to live right and well, a Great Law which had been handed down from Mohawk ancestors through the centuries. But he was always happy and good humored, tender with children, patient with youth, a friend to all.

The Mohawk Nation knows that the best way it can honor a chief like Joe Mitchell when he goes on his journey is to follow his message and example so its children will grow up to be like him.

They know that's the right choice, but the hard one. It's certain that Joe Mitchell will be missed.

NIAWEN
Some of the People of Akwesasne

BOOK REVIEW

SPIRIT SONG, Two Tales, by Tony Shearer, Chespa Productions, 2440 W. Caithness Place, Denver, CO., 80211, 117 pp., illus., 1981, $9.00 ($6.00 for book, $3.00 for postage and packing.)

"Before the Creation of our Sun Father,
long before the creation of our Earth Mother,
there was indeed another system of energy
that occupied the regions
of the spaces where we now live.
It is in that ancient
solar system that our story
finds a beginning, after an end.
It is within the silence
of that forgotten
creation, that the Earth spirits
were born...
"

So begins Tony Shearer, Lakota author, as he weaves a complex series of stories within a story which takes us from the time of purity to the present day of pollution. The beauty of the earth, the purity of the Earth Spirits, the profoundness of *Spirit Song* will reach into your imagination as you visualize our Mother Earth being born in a pure state.

Tony Shearer has the reader experience the strength of the interrelationship of the Earth Spirits and the absolute beauty of Blue Smoke Woman (Mother Earth). This is a unique experience for "modern man" because we live in the stark reality of the section of his story where the scientists say "THAT RIVER IS DEAD."

The destruction of Mother Earth, the neglect of the Earth Spirits by man will have you saying, "No, no this cannot be" and yet we know that it is true. *Spirit Song* tells us that people reached the point where "No one seemed to know that all things in the universe are related and all things in the universe have a spirit..." We certainly see the effects today with dead rivers, uranium tailings piles, water unfit for human consumption, and air we are unable to breathe.

Spirit song is a story that gives us hope, gives us some understanding. It explains why Native peoples fight the long difficult struggle to keep their lands pure, to keep their sacred places untouched. It tells us why Native people ache when they see a polluted river or forests cut down or the earth torn apart. *Spirit Song* presents these truths through the delightful characters of the little people, the Earth Spirits who are called *Packwatchies and Tlaoques and Little Girl who becomes Old* Old Flute Lady. The essential life-giving characteristics of the Wind, the Sun, the Earth, and especially Music are given form and life in *Spirit Song* as only Tony Shearer's special talent can present them.

Spirit Song should be read by all people especially the children. As Shearer says, "WE HAVE TO REACH THE CHILDREN OF THE PEOPLE WHO CAN CHANGE THE WORLD," tell them "THE EARTH HAS A SPIRIT." Indeed the earth does have a spirit and Tony Shearer deserves special appreciation from all people because he has managed to give us, to share with us, the essence of the Earth Spirits in a way which we can share with others.

Tony Shearer is a professor of Ethnic Studies at the University of Colorado at Denver.

INDIAN HEALTH IN 1982: REAPING THE COLONIAL HARVEST

Hearings before the Select Committee on Indian Affairs on the impact of the 1982 budget reductions on the Indian Health Service shows that the health status of American Indians and Alaska Natives falls years behind the general population.

Consider this information:

★According to Max Norris, Chairman of the Papago Tribal Council, 50% of the Papago tribe of Arizona are diabetic.

★Overall mortality rate from all causes associated with alcoholism in American Indians is 11.1 per 1,000 or 22 times the national average.

★16 out of 1,000 Indian babies die. In the general American population, 12 out of 1,000 die.

★Maternal deaths are 7 in 1,000. For the general American population it is 5 in 1,000.

★Suicide rate among Indians is twice the average.

★Diabetes Millitus death rate is 15 times U.S. all-races average.

★Tuburculosis mortality is 6 times U.S. all-races average.

★Discoveries from Dr. Donald Calloway of the navajo Health Authority show an alarming increase in bone and reproductive cancers in children under the age of 15 on the Navajo reservation. Uranium development has been going on there for over 30 years.

Chief Harrison Ground

Chief Harrison Ground, Turtle Clan Chief of the Tonawanda Senecas, has passed into the spirit world. He was one of the oldest chiefs of the Haudenosaunee, a chief in council over seven decades, and a man known as a singer and teacher and a grandfather in the traditional way of the Senecas.

Some men personify things which cannot adequately be expressed in words, and Chief Ground was one of these men. He remembered the Old Ways, and he lived them. He knew the ceremonies and the songs of the Ancients, and he shared his knowledge with those who wanted to learn. He told us of time and places now all but forgotten, and his words exposed a gentleness and concern for The People which went beyond politics and religion and which touched the spirit of a people who have experienced being at peace with the world.

He did what few men could do. He shared with us his love of our culture, his love of the beauty of music which is as ancient as any music on earth, and his love of the sense and essence of the People of the Longhouse from the beginning of time. He shared with us his love for The People, and that is the greatest work a man can do on this Earth.

LOUIS BAD WOUND

Traditional Lakota Headman Louis Bad Wound, 55, of the Pine Ridge Reservation in South Dakota, passed into the spirit world on June 10. He expired en route to the hospital following a history of respiratory ailments.

Louis Bad Wound became known in recent years for his tireless work in defense of Lakota Treaty rights. One of the most active advocates of the Lakota Treaty Council and the fight to recover the Black Hills, Bad Wound travelled extensively in North America and abraod carrying his message: "The Black Hills are not for sale!"

NATIVE CHILD

ONEIDA CHILDREN

FOR

CULTURAL SURVIVAL

Photo Credit: Carol Mohawk

A young Oneida man from the Oneida Reserve (Canada) is working with some of the Oneida children, ages 6 to 15, in a cultural survival program. The program was needed, he says, "to keep the children busy and to keep them away from the ball park where there is drinking and drugs." He explained there are few activities for the children and they could get in trouble at the ball park. "It is time to teach and explain our ceremonies to the children," he said. "There is another public summer program on our reserve and they are asking me what to do with the children because they don't know what to do."

The Oneida Children's program does keep the children busy. One of the students said, "We clean the gardens, pull weeds, for some of the people in our Longhouse community." Each student can also identify a large variety of garden plants.

Another student joined in, saying, "Every morning and night we water the chickens and pigs for the Oneida Agricultural Project. We feed them corn, too."

"We are learning to sing our songs, both the social and ceremonial songs," said the youngest child.

Photo Credit: Carol Mohawk

"When one of our chiefs was here, we had a ceremony at sunrise everyday," one of the girls told me, "the ceremony is spoken in our Oneida language." The children have regular classes to learn the Oneida language because all the cultural ceremonies are spoken in Oneida. Survival of the culture depends on speaking Oneida.

"At night the older people tell us scary stories," a young boy said. Some of the stories are real stories from our Longhouse culture, the children explained, and some are just made-up scary stories.

One of the areas the Oneida children are observing as they travel to other Six Nations reserves is the schools. They have visited the tribal school at Oneida, Wisconsin, the Onondaga public school and the Akwesasne Freedom School. At Oneida (Canada), these children attend a public school on the reserve up to sixth grade. From 7th grade to 12th grade they are bussed to a local town to attend a public school. They were glad to see Indian teachers at the schools they visited.

While they were in Oneida, Wisconsin, last spring, they took part in making maple syrup. Our culture tells us to live in harmony with nature, to keep a balance with natures cycles. This means that in the spring you make maple syrup, when the wild strawberries are ripe you pick them and give a Thanksgiving, and when it is time to garden, you plant your garden, take care of it, and harvest it in the fall. These are just a few of natures cycles, it takes a lifetime to learn all of natures patterns. The Oneida Children for Cultural Survival Program is teaching natures cycles to the children as they make maple syrup and do their gardens.

The students also travelled to Onondaga to hear the Great Law which is our ancient form of government. They visited us, at Akwesasne, to see our school and to see how we publish our newspaper, *Akwesasne Notes*. As the students left they were on their way to another Mohawk Reserve to see the Caughnawaga Survival School.

"We go swimming, play baseball and we have great water fights," they said, as they laughed. "It's fun."

The program is funded through a private foundation and will continue on weekends during the school year. At Oneida (Canada) the project has a small piece of land where the children have put up tents, a fire pit for cooking, a table and they have an open field for games.

It is a small project but it is a very important project because the children are learning their culture, keeping busy and they will become the future leaders. We hope we will see more communities take this special interest, concern and care for their young people. Sometimes the young people must ask the older ones to do this.

Carol Cornelius Mohawk

Photo Credit: Carol Mohawk

THE ONAWAY TRUST

(The Onaway Trust is one of several organizations in the world which are dedicated to the preservation of the natural world way of life. Over the years, the work of the Onaway Trust has often meant the difference between the survival and extinction of a number of traditional organizations. We thought it would be a good idea to have the Onaway Trust introduce their work to our readers in their own words. It is true that they have provided monies for projects and crisis situations when no one else would provide money, and we are very grateful for this because several projects at Akwesasne have survived because of the generosity of this organization, but it would be wrong to view the work of the Onaway Trust in terms of money. This is an organization sincerely dedicated to introducing a natural world viewpoint to European people and to trying to help correct long-standing injustices.

There are other organizations in the world with similar motives which have helped Native peoples and which will continue to help as they can and from time to time we will report on these organizations as well. The list is long: Gesellschaft Fur Bedrohte Volker, Netherlands Action-Group North American Indians (NANAI), Comite d' Information et de Soutien aux Indiens d' Amerique (CISIA), Plenty International, Greenpeace, Survival International, the Maytag Foundation, the Veatch Fund, Anthropology Resource Center (ARC), Cultural Survival, and many, many others, including many individuals. Some help with money and some help in other ways. All of these people are true friends and allies of Native peoples and cultures and they receive too little recognition of the value of their work. The people of the Onaway Trust have been invaluable allies in our work and in the struggle to present natural world alternatives to the Western World. Here are their words.)

THE ONAWAY TRUST: "WHITE MAN'S VISION QUEST"

One of America's greatest myths has been "The only good Indian is a dead one," and to justify it, for half a century the United States film capital, Hollywood, insidiously and deliberately perpetuated the myth. In their "Winning the West" film epics, producers et al, went out of their way to ascribe every human savagery to the Indians whom, they prophesied, were doomed to vanish before a tidal wave of 'civilized' white men. Today it is not the Indian but the 'civilized' white man and his much vaunted 'civilization' who is at last being seen as the *real* barbarian. He and he alone it is who threatens to destroy the world, for though he still gives lip-service to Christian values, his heart is fixed in worship of the Janus-like gods: Profit and Greed. Ipso facto, the white man now stands poised on the edge of destruction, dying in a polluted and over-populated world, a world where every form of life (animal, vegetable or mineral) is ruthlessly exploited by him as he quests after some impossible materialistic dream.

In the white man's so-called civilized world the poor, the disadvantaged, the sick, and the maimed, are all being forced to scavenge for scraps from ever-decreasing global resources. Millions starve and helplessly contemplate the inequality and injustice of the white man's system. Some escape the world-wide sense of doom by adopting one of the many-faceted political venues, quite forgetting that politics *per se* are partly to blame for the position they now find themselves in. Others seek solace by embracing the equally fragmented religious faiths which are now proliferating throughout the western world, usually to find themselves victims again of a plethora of warring creeds and dogmas. A few, a very few, pursue the old Indian way and set forth on a personal 'vision quest,' seeking neither financial gain or personal glory, but for a wisdom that will bring an understanding of both themselves and of the earth upon which they live. One such person was John Morris, and out of *his* vision quest the ONAWAY TRUST was born.

Sixty years ago, John Morris was born in a small mining village in Yorkshire, England. Of working class parents and without any advantage other than his own inate intelligence, his childhood and youth was unexceptional. After World War II, at thirty three years of age, he became engaged in social work which led him to work for crippled Arab refugee children in the Middle East. Despite the inner satisfaction which this work brought him, there remained within him a feeling of something still missing. As a great lover of nature and beauty, his mind was, over the years, constantly thrown backwards to a time when, as a small boy, his mother had presented him with a copy of Longfellow's epic poem "Hiawatha." Though this poem is beautifully evocative of an idyllic Indian lifestyle, it is, it must be admitted, a long way from reality. Nonetheless, it held the key that was to finally unlock the impetus which sent John Morris forth, in 1973, at the age of 53 to visit the United States. He went in search of Indians and though without contacts, and guided only by innermost feelings, succeeded in his quest. For three months he met and lived with traditional Indians: Seminoles, Modoc, Apache, Mohawk, etc., received kindness and hospitality and at the same time learned, with growing shame and anger, of their deprivation and suppression in the land of their birth. He witnessed their treatment by American whites who still regard Indians as trespassers in their own land and who readily echo the myth that "the only good Indian is a dead one".

In former times an Indian, whilst still quite young, was sent out alone on a vision quest. Whatever was revealed to him in dreams and visions would, he believed, serve to shape and guide his future life. Although no longer young, John Morris' sojourn among the Indians was also, in essence, a 'vision quest' and from it he derived both a new direction and a new purpose in life — to speak out for justice for the American Indian. To this end he returned to England, and created the ONAWAY TRUST; the word 'ONAWAY' ('AWAKE') serving to epitomise the resurgent spirit of dignity that he had found, and been so impressed by, among the Indian peoples. John Morris made it his primary aim to see that the British nation should become aware of the Indian awakening: he wrote, printed, and distributed the following brochure, then waited to see what, if any, response there would be:

"There can never be peace between nations until there is first known that true peace which is within the souls of men. This comes when men realise their oneness with the universe and all its Powers, and when they know that the Great Spirit is at its centre, that all things are his works, and that this centre is really everywhere, it is within each of us. He watches over and sustains all life. His breath is life; it is from him and to him that all generations come and go.

"Every step we take upon the Earth Mother should be done in a sacred manner; each step should be as a prayer. The power of a pure and good soul is planted as seed and will grow in a man's heart as he walks in a holy manner. The Spirit is anxious to aid all who seek him with a pure heart.

"We are two-legged as the birds are because the birds leave the world with their wings, and we one day leave in the spirit. This is one of the things we learn from the holy birds.

"The breath of the Spirit is seen in the corn, since when the wind blows the pollen falls from the tassel onto the silk surface surrounding the ear, through which the fruit becomes mature and fertile. We should all remember how merciful the Great Spirit is in providing for our wants and, in the same manner, provide them for our children."

(from *Black Elk Speaks,* Sioux Indian Medicine Man.)

The ONAWAY TRUST was formed to assist native peoples to restore and preserve their cultural heritage and to prevent their total absorption into the mainstream of western industrial patterns.

Today, when the ethics of technology and science are being seriously questioned, even by the people they are said to benefit, it is important that we do not permit the further destruction of other and possibly alternative cultures, some of which, especially the North American Indians', have existed for untold centuries.

Reports from the early explorers of America described the Indians as splendid people: dignified, courteous, handsome and highly intelligent. They were practically free from disease and lived to a great age. Today, after being 'civilized' for the past hundred years and more, the Indians suffer the highest rates for infant mortality, premature death and suicide, than any other ethnic group in America. Yet, before the whiteman's advent they knew the secret of living in total harmony with their natural world. They practiced birth control, conservation, physical and spiritual healing (which included psychotherapy). Many of our modern drugs have their source in Indian medicine. Indian corn, pumpkins, potatoes, tomatoes and beans are but a few of the food plants which were unknown in England until the 'new world' was discovered. And far from being 'savages' they possessed so democratic a political system that the founding fathers of white America promptly adopted its main features into the American Government's constitution.

The aims of the ONAWAY TRUST is to render all posible aid to the proud remnants of the Indian nations who are desperately struggling for both spiritual and physical survival in their own land. We believe that many of the answers to the white world's problems are inherent in the beliefs and cultures of the Indian people. If we do not take the trouble to preserve and study their way of life then vital answers will be lost forever and our children's heritage will be all that we subconsciously fear.

Within months, letters of interest and concern and letters of application to subscribe to the Trust flowed in. They revealed that among other things, within the hearts of many white people there was a long-standing sense of grief over the treatment that had been, and still was being meted out by their own people to the Native Americans. This was a wholly different response from that which surfaces among the British in times of world disasters and calamities. In the latter cases, financial aid is always generously given, but there is little follow-up and never any actual interest shown either in the history or culture of the distressed peoples. But in the Indian case it proved stunning different! The Onaway trust released a deep well-spring of desire among the British to know more about the Native Americans, and a longing to find out what lay within the Indian soul and his seeming at-oneness with nature.

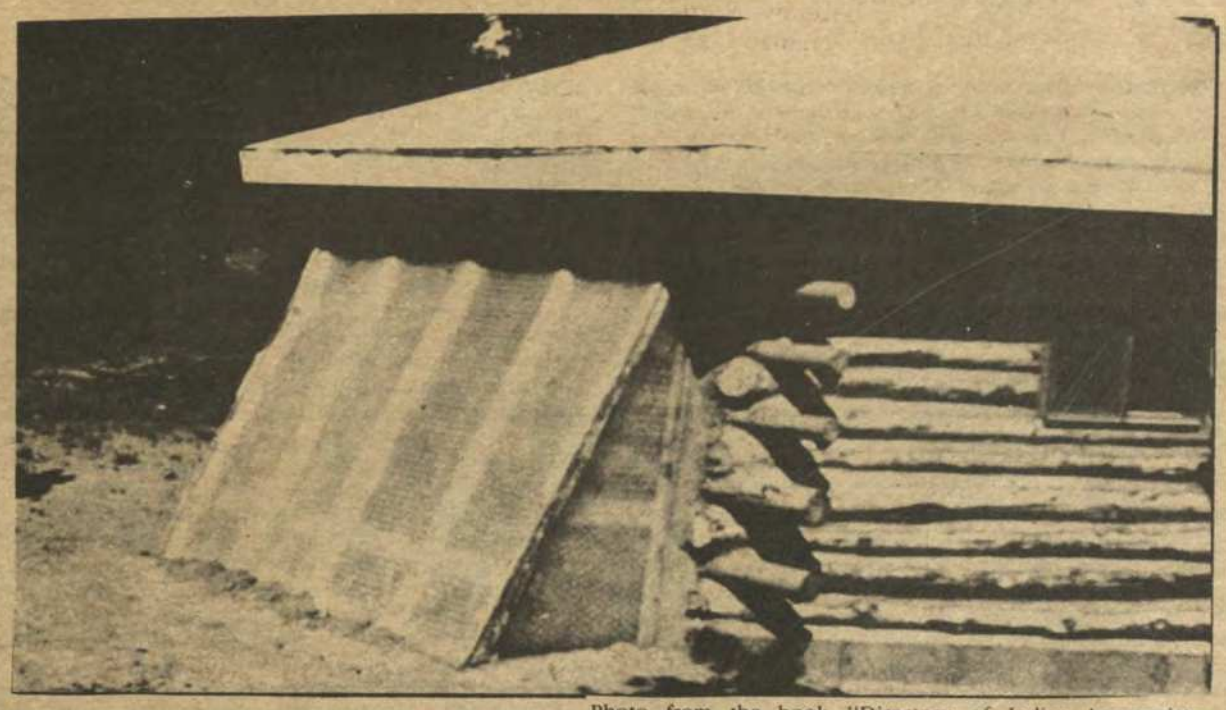
Slowly and steadily, the white man is realising that, if he is to survive in a world spinning toward madness, he too must reach back and rediscover both his physical and spiritual roots. The difference between the white man and the traditional Indian is that the former's wounds are self-forged and self-inflicted, fashioned from centuries of unbounded greed and self-assumed superiority. In consequence he is now under threat from his very own 'creations' and sees them destroying the earth which has sustained him for so long. For 300 years and more the white man, all over the world, dominated Native peoples and destroyed their cultures. So efficiently did he change the people's life-styles that today, we see native peoples in the 'emerging third world' slavishly emulating the manners and mores of the white man! Sadly and inevitably, their 'civilising' serves to perpetuate the downward drift of humanity into eventual chaos. Only the American Indian peoples, it seems, desite centuries of injustice, humiliation and repression, appear to have survived both cultural and spiritual genocide and yet retained their strength and dignity as human beings. This astonishing truth and testament to their resilience now impresses itself upon white men and women all over Europe and the ONAWAY TRUST aims to embellish and burnish this truth.

Since 1973, John Morris has visited native peoples all over America (including the Mohawks at Akwesasne) and through his Onaway Trust a great many traditional Native American projects have been created or sustained. These include the Akwesasne Freedom School, the Akwesasne Agricultural Programme, the Pit River Indians in California, the Oneida Children's Agricultural Project in Canada, the Lakota Treaty Council, the American Indian Environmental Council in New Mexico, the Haudenosaunee Lands Committee, and Women of All Red Nations, to name but a few. The Indians of South America have not gone forgotten and Onaway grants have been given to the Yanomami National Park Project and to the Four Arrows Group who work among the Indian peoples of Mexico and Guatemala. Grants for projects as far away as Hawaii and Australia have helped aboriginal peoples to maintain their fight to preserve their cultures and life-styles. Onaway grants have helped save several Indian newspapers from extinction. Most all Onaway's projects come from traditinal Indian peoples and organizations yet, without exception, Onaway's grants are made without attaching any of the 'proverbial strings.' The ONAWAY TRUST publishes three excellent magazines each year (sent free of charge to subscribers), the contents of which are derived mainly from and concern Native American peoples. The magazines reflect the Native American viewpoints and sets them fairly and squairly before the European reader. All subscriptions and donations go entirely towards funding the projects.

Although the ONAWAY TRUST is a registered British charity, its aim is not in essence to give 'hand-outs,' but rather to share its means between traditional self-help projects, created and run entirely by the Indian people themselves. It is also the ONAWAY TRUST'S aim to educate the white man to the fact that there exists still another life-style: one which does not provoke endless killing, increasing pollution, starvation and loss of human dignity. And that it is a life-style that proves that it is not the Indian who needs the white man, but the reverse!

The annual subscription to the Onaway Trust is three pounds sterling (or its equivalent in foreign currency). Please write to the Secretary, the ONAWAY TRUST, 275 Main Street, Shadwell, LEEDS, LS18 8LH, West Yorkshire, England.

BOOK REVIEW



Navajo hogan with solar greenhouse attached

Photo from the book "Directory of Indian Appropriate Technology in the U.S.A."

THE DIRECTORY OF INDIAN APPROPRIATE TECHNOLOGY PROJECTS IN THE U.S.A.

by Clair Reiniger

Ms. Reiniger has compiled a directory which is in itself an educational, eye-opening experience. The DIRECTORY lists 114 appropriate technology projects which cover a wide range of activities including solar education classes, training projects, hands-on model-building centers, a solar design business, photovoltaic cells, agriculture, wind power, and communities.

Many projects emphasize the use of naturally existing resources such as raising jojoba beans by the San Carlos Apache in Arizona, and harvesting wild rice by the Net Lake Chippewa in Minnesota, and raising buffalo by the Crow Nation in Montana, as well as burning wood/coal to heat homes at Rocky Boy in Montana.

Some projects are designed to enhance traditional farming using modern techniques which include using solar greenhouses for food and heating of homes. "As one spokesman for a tribe in the Southwest said during an interview with the author. 'We have a tradition of appropriate technology. Most of us are only one or two generations removed. If it is not revived, in three generations it well be dead'." This DIRECTORY certainly shows that Indian peoples' use of appropriate technology is not dead but is growing in ways which enhance the lives of Native people. Many Native People have realized that the extravagant use of natural resources depletes the natural resources, and therefore we must find small-scale alternatives which do not harm the earth. While we feed our people, heat our homes and provide incomes. Some projects are focusing on providing food for their community such as the Winnebago Tribal Farms, Inc. in Nebraska and some are focusing on providing heat and food for their elder centers.

The Laguna Pueblo Solar Project produces hot water, heat and food for their pre-school. The Salish/Kootenai Greenhouse project produces food for their school lunch program. Other projects are raising large amounts of food for sale such as the Mashantucket Pequot Greenhouse Project which produces 2,500 heads of lettuce per week.

Many projects are developing and utilizing appropriate technologies to incorporate wind power such as the Gambell Village Wind Power Project in Alaska which is installing wind generators to provide electricity to heat water for this community which has been dependent on diesel oil. The Birdsprings Solar School on the Navajo reservation uses solar heat for their elementary school and their electricity is produced with wind power, which provides lighting and operates their water pump. The Assiniboine/Gros Ventre in Montana have thirty-five windmills which pump water to stock tanks for cattle.

Photovoltaic cells are another method of producing electricity which is being utilized by the Navajo and Hopi who are using this method to provide lights, refrigeration and water pumping for 200 homes.

An aspect of self-sufficiency and appropriate technology which must be in the minds of people is using these concepts in small communities in a wholistic manner. For example:

"The Red Wind Foundation (an inter-tribal group in California) is a farming community of 60 people. The Foundation owns two-hundred acres of land where they raise chickens, goats, pigs and turkeys. Extensive gardens, orchards and a solar greenhouse provide fruits and vegetables for the community.

Wood stoves provide heat for homes and community buildings. Also the Foundation has its own accredited school for the children of the community. The Foundation makes adobe tiles, baskets, beadwork, crafts and sells extra garden produce as a way of generating income."

Across Indian country people are moving in the direction of providing for themselves using appropriate technologies. THE DIRECTORY OF INDIAN APPROPRIATE TECHNOLOGY PROJECTS IN THE U.S.A. should be read by many communities as it is inspiring, helpful and useful. The Directory is organized in two sections. Part I lists projects by state. Each project listing includes tribe project title, address, telephone, project director, time period, project funding, and a short project description. Part II lists natural, regional and state appropriate technology and energy organizations. Also included are a map of traditional Indian land, population figures of Indians by state, glossary of appropriate technology terms, an index by tribes, and a subject index.

Available from:

Designwrights Collaborative, Inc.
Route 7, Box 124 M.R.
Santa Fe, NM 87501

Price: $14.50, 153 pgs., photos, index

Photo Credit: Scott M. Patterson (from the calendar)

1983 NATIVE SELF- SUFFICIENCY CALENDAR

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Lucy Smith

Pomo basketweavers have long been recognized as some of the premiere basketmakers in the world. Their baskets are extraordinarily beautiful and cherished works of art. The 1983 Native Self-Sufficiency calendar features striking contemporary photographs of the Pomo women weavers as they gather their materials, weave their baskets and use the finished pieces.

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phone: 707-887-1559

BOOK REVIEW

BLACKROBE: Isaac Jogues; Maurice Kenny, North Country Community College Press, Daranac Lake, N.Y., 1982, $6.95.

The Center For Adirondack Studies, North Country Community College Press, has done it again! (Applause please.) With the release of their latest poetry offering ***Blackrobe: Isaac Jogues,*** by Maurice Kenny, they have reiterated by deed their sincere desire to bring into public awareness Native and Native-oriented literatue that is of the highest historical and creative integrity. ***Blackrobe*** is most certainly both of these. Maurice Kenny speaks with the authority of one who is historically informed, and he writes with the creative audacity that is found only among the most highly evolved poets. Maurice Kenny dares to flesh the time-bleached bones of history. He resurrects from the ashes of antiquity and gives voice to the minds of people who so profoundly affected the present course of human evolution.

The central persona of ***Blackrobe*** is Isaac Jogues, a 16th Century Jesuit missionary who found martyrdom among the Mohawks. Maurice Kenny dons the black robe of Isaac Jogues and lays bare the motives, emotions, and human contradictions endured by a mortal man driven by religious conviction and compassion. And, as importantly, Maurice wears the feathers of the Peacemaker, Bear, Kiotsaeton, Wolf, Hendrick, and Turtle, and contrasts these sensibilities and principles to those that brought Jogues to death. These sensibilities and principles exist to this day among the Mohawk people who are, by and large, still at odds with Jogues. brother Benet in his Afterword to ***Blackrobe*** has this to say: "Like Bede, who recorded the history of his own English people when they were introduced to Christianity, Maurice Kenny writes about the same happening in his homeland. Akwesasne is a place where the people are still threatened by many changes. These poems tell a story that has not ended."

The last page of this issue of ***Akwesasne Notes*** is proud to feature a small tantalizing sampling of the contents of ***Blackrobe***, a 70 page book. ***Blackrobe*** is available under hard and soft cover from the Center For Adirondack Studies, North Country Community College Press, 20 Winona Ave., Saranac Lake, N.Y. 12983. Soft cover sells for $6.95. Enquire for hard cover price.

For additional reading that is complimentary to ***Blackrobe,*** see also ***The White Roots of Peace*** by Paul A. Wallace. This book concerns the story and legend of Deganawida, The Peacemaker, who founded the Iroquois League of nations long before the birth of Isaac Jogues. ***The White Roots of Peace*** is available (under hard cover only) for $7.98 from either ***Akwesasne Notes*** or The Center For Adirondack Studies. Both ***Blackrobe*** and ***The White Roots of Peace*** are beautifully illustrated by the hand of Kahionhes (John Fadden).

As one reads poem to poem through ***Blackrobe,*** the creative excellence and power of a masterpiece of literature becomes apparent to the reader. It remains only to history to reconcile the name of Maurice Kenny among the most esteemed literary masters.

RETHINKING INDIAN LAW

ANNOUNCING the up-coming publication of an exciting new manual on Indian law. Entitled *Rethinking Indian Law,* this resource book will present an important perspective on major aspects of contemporary Indian law.

The manual will reprint original and hard-to-find articles and essays on the following key topics:
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- sample international human rights communications

The staff of the Indian Law Resource Center, Washington, D.C. has authored many of the articles to be included.

"the only national organization which responds to the serious legal needs of Native peoples and governments which insist on asserting their sovereignty, their treaty rights, and their human rights without bowing to the abusive limitations of United States law."

The manual will also draw on the experience of those lawyers and legal workers of the National Lawyers Guild and our colleagues who have worked closely with Native peoples in their struggles for sovereignty and self-determination. It fills a gap in the current Indian law resource material. Published by the Guild's Committee on Native American Struggles, it will be a valuable supplement to more established contemporary literature.

This book will be interest no only to the legal profession but to students of American history, polictical science, international human rights, etc.

"In almost every instance the culture of indigenous peole is under serious threat. Their survival is at stake, sometimes physical and in many instances cultural."

Theo Van Boven, Director
United Nations Division on Human Rights
Geneva, August, 1981

Keynote address to the UN Sub-commission on Prevention of Discrimination and Protection of Minorities

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BOOK REVIEW

NATIONHOOD or GENOCIDE: The Struggle Of The Native People Against Canadian And American Imperialism,,Bolshevik Union of Canada, Lines of Demarcation Press, Montreal, Quebec, 1979.

This book is a collection of position papers and essays which comprise a four-year in-print debate among Canadian Marxists groups on a political line concerning the theoretical rights of Canada's Native people to politically secede from Canada. In August 1975 the Bolshevik Tendency submitted a first draft position paper entitled "Nationhood or Genocide" to a journal group for publication in *Canadian Revolution*. In essence, the Bolshevik Tendency argued that, under certain circumstances, following the principles of Marxism-Leninism, Native peoples in Canada could have the right to secede from Canada following the establishment of a Canadian post-revolutionary society.

The article was published "after a long and bitter struggle," one which "led to a bitter split within the *Canadian Revolution* coalition." The debate, as presented in this book, centered on a number of definitions of terms such as "imperialism" and "opportunism," and it touches on some of the core questions about the nature of revolutionary objectives which are rarely engaged by the Left.

Nationhood or Genocide is an important work. There are passages which are refreshingly clear and brilliantly insightful and the authors establish themselves as powerful intellectuals, but there are also passages which I found to be cumbersome. The authors tend to speak to the reader with an expectation that everybody shares the same history of language. I sometimes found myself wishing that they would write down their thoughts in a language accessible to a general audience. The Bolshevik Union is a Marxist-Leninist tendency which seeks to discover its positions and analysis of correct revolutionary political line through study and analysis of what they call "the classics" - the writings of Karl Marx, V. I. Lenin, Joseph Stalin, and others. Since most of us (especially Indians) are not Marxist-Leninists, we are generally more interested in understanding the principles behind an idea than in acknowledging its source. Much of the argument of the Bolshevik Union centers on an attempt to show that their position is correct according to the writers of the "classics" and, while they do an excellent job, the style is sometimes distracting to the uninitiated. In a way it's not a fair criticism — they were directing their comments to other Marxist-Leninists and the rest of us are really eavesdroppers — but their effort would have worked better as a book had they addressed some of their arguments to those not yet converted.

Native activists tend to distrust Western Hemisphere Marxist-Leninists because of the attitudes they have encountered. Many self-proclaimed Marxist spokesmen simply do not recognize the Native peoples' assertion to rights to self-determination, land, mineral resources, timber, hunting and fishing, or their right to a continued existence as distinct peoples. The Bolshevik Union confronts that issue directly accusing these vulgar Marxists of being opportunists:

"Lenin said: 'The fight against imperialism is a sham and humbug unless it is inseparably bound up with the fight against opportunism.' The imperialist bourgeoisie would not be able to accomplish its work of strangling the revolution with so much success if, as its right arm, it did not have its agents and servants, its different representatives within the working class movement. These agents — the opportunists and the counter-revolutionaries hiding behind countless names and masks — work within the union movement and progressive milieus, bringing the message of the imperialist bourgeoisie directly to the working class with the aims of corrupting its political perspective and making it an appendage of the imperialist bourgeoisie. The social base of these agents is the petty bourgeoisie and the labor aristocracy which receives the crumbs of the superprofits that fall from the table of the imperialist bourgeoisie. Since the imperialist bourgeoisie in Canada — the Canadian bourgeoisie and the American bourgeoisie — extract great wealth from northern Canada it is particularly important that these agents within the workers' movement work ceaselessly at obscuring the Native question, minimize its importance, and hide its central character, an understanding of which is vital to a correct understanding of the situation in Canada and a correct revolutionary strategy. They engage in prodigies of acrobatics in order to prove that the Native people, supposedly, do not have the right to self-determination, to political secession.

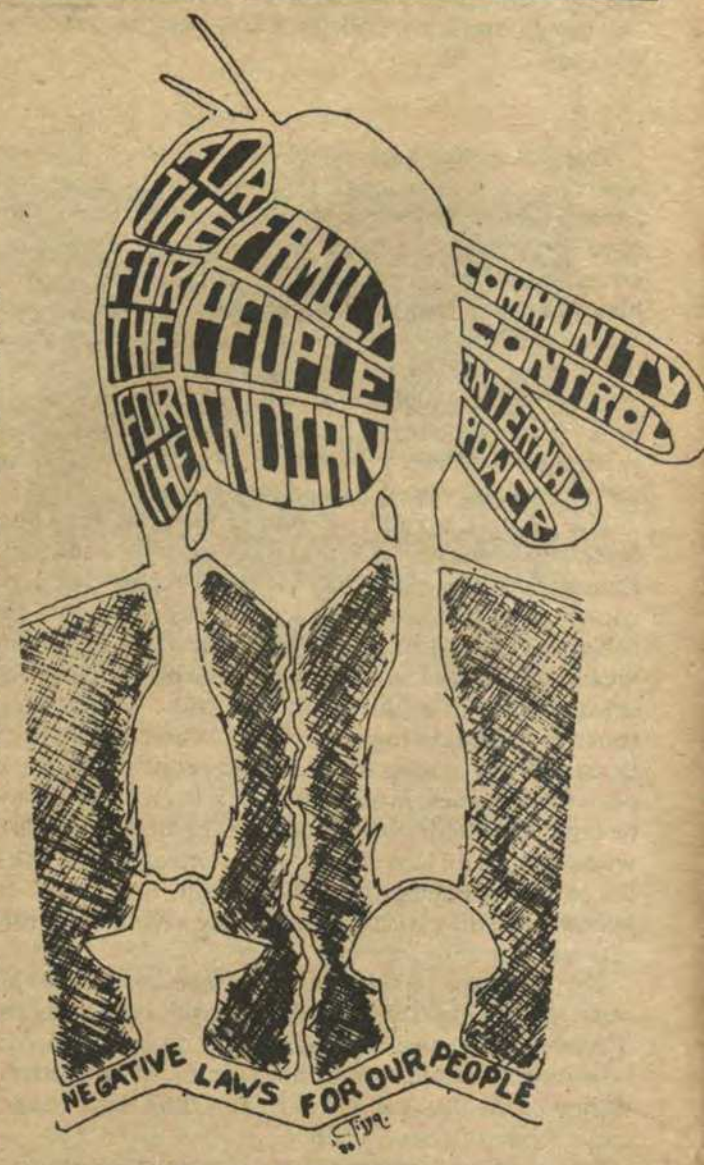
"Many readers unfamiliar with Marxism-Leninism or the realities of the struggle to construct an authentic communist party in a country where there is not yet one, could fail to understand why so much of this book is devoted to the struggle against opportunism. After having established our basic concrete analysis of the concrete situation of the Native people, we devoted one article after the other to that task which consists mainly of exposing the dirty work that the opportunists have done in trying to sabatoge the Canadian proletariat's recognition of Native Canada's right to political secession. One after the other, all of the groups are exposed for their opportunism and their Trotskyism; one after the other, all the deviations are rooted out of the correct political line on the Native question. This work is absolutely indispensable; it is the only way that the right of Native people to political secession can be upheld..." (pp. vi--vii).

The debate which rages in the Canadian Left is both spirited and enlightening. A majority of the Canadian Left disagrees with the Bolshevik Union's analysis that Native Canada may possess the right of nationhood. Issue No. 85 of *In Struggle*, a Leftist publication, attacked the B.U.'s position forcefully, arguing that Native nations are not colonies and have never achieved the definition of nationhood. The B .U. replies:

"*In Struggle*" also tells us that the Native people were 'prevented from constituting a nation by the concrete historical development of capitalism.' And again, the nation's 'historical constitution was blocked by the concrete development of capitalism in North America.' If 'capitalism' has done everything to block the formation of a Native nation, *In Struggle* is certainly doing everything it can to ally with 'capitalism' in ensuring that the situation remains that way. *In Struggle's* principal point here is that, because 'capitalism' keeps Native people divided and weak, they should best remain that way rather than finding their survival as a people in the struggle for their unity against imperialism. 'It is clear that Native people, scattered on reserves, do not have a unified national territory.' As the Bolshevik Union has pointed out, the Native people were herded onto reserves in order to make way for imperialist plunder. If the vast areas in between the reserves are not part of Native Territory, then whose territory is it? Certainly not that of the Canadian proletariat. The vast majority of the Canadian proletariat lives in the south and it is in the south that Canada concentrates its secondary industry almost exclusively. The only true network of working class life in Canada is in the Canadian south. The workers who work in the North are generally imported specifically to serve an imperialist enterprise and return home when a specific extraction job is completed. They are aliens. Then whose territory is it that fills in the space between these reserves? For *In Struggle* there is one answer: that of Canadian and American imperialism colluding to extract the resources. *In Struggle* stands in alliance with Canadian imperialism in its claims to the annexation of the north for imperialist plunder and profit.

"*In Struggle* also tells us that the determined struggle of the Native people against imperialism ('idealism in its purest form') is a part of the struggle to recover a 'golden age' and a 'lost paradise' because it is isolated from the 'class struggle.' The Bolshevik Union's position is an 'attempt ... to separate the national question from the class question.' But what is this 'class struggle' for *In Struggle?* As we know, this is the 'economic struggle against the employers and the government,' the defensive struggle of militant economism which does not challenge the rule of the bourgeoisie. So what we have is *In Struggle* telling us that Native people should be pleased to remain divided and weak as 'capitalism' has decreed for it and instead to centre their activity on defeating the Trudeau law as all good revolutionaries should." (pp. 93-4).

There's a lot of good provocative reading here. The question of what Stalin meant in his writings about "national minorities" and how that needs to be viewed when addressing the situation of Native nations is addressed, and there is a discussion of the proper revolutionary line when the interests of the working class are distorted by the opportunists to coincide with the interests of the imperialists. As a discussion paper on these and many other topics, this book is required reading.



COMMENTS...

Notes:

The Black Protest Committee in Brisbane has asked me to pass on this message to you:

"Black Protest Committee of Australia calls on Indian brothers and sisters to support us in our struggle for Land Rights and justice. We are organizing a cultural revival festival and peaceful protest to coincide with the Commonwealth games being held in Brisbane in October 1982. We invite indigenous people of the world to participate in our universal cultural heritage and to share in our struggle for justice.

Support groups, financial assistance, exchange of information and ideas, and fundraising for fares to cover delegates, cultural dance etc. would be welcome."

For further information please contact Foundation for Aboriginal and Islander Research (FAIRA).
Telex FAIRAL AA43134
Black Protest Committee
GPO Box 786
Brisbane, QLD 4001
Phone: (07) 22991100

In Solidarity

Michelle Sheather
Co-ordinator
Greenpeace, Australia (NSW)

NOTES:

I am editing a collection of contemporary fiction tentatively entitled *The Short Story in Native American Literature* for Navajo Community College Press. I am asking writers and poets for sumissions of short stories, excerpts from novels in progress, or even experimental prose fiction.
I am inviting people to submit some work in fiction for consideration in this collection. The deadline for submissions is December 1, 1982. The books will be published by NCC Press in 1983.
NCC Press has published other books but this will be its first in fiction. It should get a very good public reception as well as wide use in schools. Please send a SASE with your submission of fiction.

Sincerely,

Simon J. Ortiz
308 Sesame S.W.
Albuquerque, N.M. 87105

Notes:

The facts and analysis in your article "New Era Looms In Economic Relations" seem beyond argument. The heart of what you say, however, is contained in one sentence (maybe one word) — "we need now ... to *organize* our people to get to work cooperatively to provide the things the communities need." One possible tactic, within a larger strategy of the Great Law of Peace, presents itself in the first "legal" dealings between the First Peoples and the fledgling American republic.
In the 1778 treaty between the so-called Delawares and the United States (under the Articles of Confederation) is specific language permitting the creation of an Indian state. The section referred to has apparently never been superceded or negated. Unfortunately, efforts to discuss this avenue with the First People "leaders" have not been fruitful for me. Unless I simply have been unclear in what I'm trying to say, the reason for this escapes me. The idea of creating a *decentralized commonwealth* of Indian nations within the United States contains the germ of my political, economic, social and spiritual implications.
creation of such a "51st state" would convey a message of implied consent to the atrocities committed and/or legitimacy of the United States, itself, as a fait accompli. Frankly, the continuous adherence to the "trust relationship," translated most often into the form of federal dollars, has already done the latter (as your article appears to indicate). As to the other complaint, the very creation of such an entity as a unified Indian commonwealth could commemorate the need for a real peace and memorialize the continued lack of one.
I would welcome the opportunity to continue a dialogue on this matter. I believe that there is much room for discussion of such a tactic.

Sincerely,

Fred Eibell
Worchester, MA

LETTERS TO THE EDITOR

NOTES:

In reference to the interview with Russ Means in *Notes* (see Vol. 14, No. 3 — Ed.) I have had many inquiries from many Indian and non-Indian people who are confused by it. They ask why Indians are fighting with each other, why we are not united in this time of serious threat to our future existence. I, too, have the same questions. I trust that you will publish this brief response in full since I feel that I have the responsibility, as does *Notes*, to be clear and honest.

As Russ states in the interview, he is not speaking for AIM/IITC, just as I do not. This, I believe, is an extremely important point, a principle that Russ, in particular, has firmly insisted on consistently. AIM/IITC is not an expression of any one person, nor any group of people. It is The People, and each of us are also individuals. The IITC speaks only through its official, printed statements which are products of the consensus of thousands of Indian representatives who formulate these statements. Any other comments from any source are only individual opinion.

Given this reality, it is essential then to clarify the *official* position of the Treaty Council on the Sandinista Revolution and Miskitu relocation. The IITC statement at the 38th session of the United Nations Commission on Human Rights, held in Geneva February 1 - March 12, 1982, stands as the official Treaty Council statement on the relocation of the Miskitu Indians. The statement may be found on page 7 of the official report prepared by Charles Abourezk following the session:
"Finally, we must report on the current situation of the Indian people of Nicaragua. Our organization recently sent two fact-finding delegations to Nicaragua to investigate first-hand the situation there. The Government of Nicaragua is extremely open and cooperative with our delegations, making available everything we had requested of them. Our task force found the government of Nicaragua willing to admit to and correct its mistakes in dealing with the unique situation of Indian people within its borders. This is a new attitude which we have never before found in any other country in the Americas which contains Indian populations. Our organization, as well as the Indian people of Nicaragua, are hopeful of this new attitude and its positive implications for the rights and aspirations of Indian people.

"Our delegations traveled to the Miskito villages along the northern border of Nicaragua. We found the situation there to be one of fear and confusion because of the continuous raids made by the former National Guardsmen of Somoza across the border from Honduran territory. The Miskitos in the villages told us that people have been kidnaped and killed by these former Guardsmen, who are oftentimes dressed in the uniforms of the Nicaraguan army. They have also burned villages, all of this intended to create a climate of fear and terror in the border region among the Miskitos. The Miskito people told us of the well printed propaganda distributed among them and the radio station which broadcasts in the Miskito language, both attempting to ignite feelings of hatred toward the Nicaraguan government. The literature and radio broadcasts urge the Miskitos to cross into Honduras where they will be 'safe'. The Miskitos told our delegation that a small number of Indians had been convinced into crossing into Honduran territory and were receiving military training from former Guardsmen of Somoza under the leadership of Steadman Fagoth, a Miskito who was a security agent with the Samoza regime.

"It was in this context that the Miskitos along the border area requested to be moved, so as to prevent them from being further victimized by the forces operating out of Honduran territory. Although the relocation was difficult for the Miskitos, the Government of Nicaragua has provided health care, transport, and arable lands for farming in the new location. We are optimistic that once these cross-border raids are ceased and joint border patrols or some other mechanism established, the Miskitos will be able to safely return to their villages. Our greatest concern for those Miskitos who have been manipulated into crossing the border and are now being used by the anti-government forces. We remember clearly the minorities who were used by the CIA in Laos and Vietnam, and who later became outcasts among their own people once the CIA didn't need them anymore. We hope this fate doesn't befall the Miskitos."

At Gu-achi, Santa Rosa village, Arizona, the 8th International Indian Treaty Conference met June 3-13, 1982. Three Miskitu leaders participated in the conference, leaders who are, like the vast majority of Miskitu people, a part of the revolutionary process taking place in free Nicaragua. Among the resolutions from this conference, which I am certain, *Notes* will print in full, is one on Nicaragua:

"This conference continues to support the National Government of reconstruction of Nicaragua in their fight for sovereignty and self-determination. We will continue to challenge the Sandinista leadership of Nicaragua, in the positive sense, to ensure that Indian people are respected and continue to be an integral part of the revolutionary process for the benefit of all Indian people in the Western Hemisphere."

These, and these only, are the statements that reflect the consensus of the International Indian Treaty Council. Any statement I or anyone else makes on any occasion, no matter how it may be reported, reflects personal opinion. My first loyalty is to the Indian people struggling for survival and for life on this planet. AIM/IITC has proven to be a vehicle for this struggle. Buddy LaMont, Pedro Bissonette, Annie Mae Aquash, among the martyrs, and Leonard Peltier and other political prisoners are the irreversible reflection of this liberation movement. I would never claim to speak on behalf of AIM/IITC, but I will never speak against it, for that would be an attack on our Indian people and their struggle. Russ himself has been in the forefront of the surging of our Indian strength, and my respect and admiration for him cannot be shaken, though we may disagree on specifics.

Roxanne Dunbar Ortiz

(The following letter was sent to Sandy Davis of ARC with copies to other people. A copy was circulated to us, and we thought we'd share it with our readers. — Ed.)
Dear Dr. Davis:

— —, a Rama active in Misurasata, mentioned that the New York Indian people were among the only ones who knew what was happening in eastern Nicaragua. Some other Indian observers, he noted, had seen only politics.

I am pessimistic about the Sandinista government establishing negotiations with Misurasata. The Sandinistas might be encouraged to reform their reforms if they saw it was politically advantageous to do so.

Despite the rhetoric, the U.S. State Department has little interest in pressuring the Sandinistas to back off on their east coast "reform" policies. In fact, given the U.S. position on Nicaragua, it is obviously an advantage to have the current situation continue: relocation camps, refugees, harsh treatment of Indian peoples. The State department's recent eight-point proposal for "normalizing" relations with Nicaragua did not include any mention of the Miskito, Rama and Sumu peoples. How could Haig and Enders and others have forgotten the *ninth point*? Easy. The Indian peoples are not the issue. They never were for the State Department. The issue is pressure on the Sandinistas.

The Nicaraguan economy is a mess. Much of what is being bought abroad will have to be paid for with income from the sale of natural resources or from the direct exchange of tropical lumber for foreign goods. What may be politically attractive or economically necessary may not be ecologically sustainable. Forests will continue to be cut to pay for foreign goods (right now forests are being widely cut to get tropical wood to pay for weapons from Bulgaria). And where are most of the tropical forests? And where are the Indian peoples? Exactly. So part of the "reforms" will be to expropriate Indian lands, redistribute them within state "development" programs, call deforestation "development" and proceed with paying for the revolution. The Indian people will be moved to some marginal sites, where they will be forced to live in metal-roofed houses packed together in a bulldozed clearing. This will be called "housing reform."

And Indians who become refugees and who then try to reclaim what was once theirs will become "contras" and their actions will confirm previously unfounded Sandinista accusations.

Almost no one in the Nicaraguan government knows anything about tropical resource management. In terms of ecological impact, the revolution has changed nothing. The revolution has but changed the destination of the resources and the distribution of the profits; ecologically speaking, that is doing little more than changing the board of directors in a strip mining company.

The Miskito, Rama and Sumu should be the ones managing the terrestrial, reverine, estuarine and coastal resources. Instead, people who have very little understanding of tropical ecology are designing programs to develop tropical resources. And in so doing, Nicaragua is alienating those who are best prepared to deal with the resources of eastern Nicaragua — the Miskito, Sumu and Rama. And that is another tragedy in addition to what is happening to the people on the coast. The ultimate tragedy is that it is all so needless.

Sincerely,
Name Withheld

TWO FILMS AVAILABLE:

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A portrait of an Indian community faced with two choices: survival or assimilation. This film explores the obstacles faced by traditional Mohawk people in their past two years of struggle to establish peace in their territory. A fast-paced film, replete with clear and succinct descriptions of a contemporary Indian community fighting to retain traditional rights.

Length: 28 minutes
Sale price: $450.00
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A beautiful, comprehensve film, Haudenosaunee tells about the ways and attitudes of the people of the Longhouse -- the Haudenosaunee (or Six Nations Iroquois Confederacy).
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Length: 13 minutes
Sale price: $250.00
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Both of these films are in color and may be purchased in 16mm or on video-cassettes.

Rentals are available in 16mm only.

For more information contact:

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P.O. Box 290
Rooseveltown, NY 13683
(518) 358-2073

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429 Greenbrier Drive
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2

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4

1

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6

5

7

8 inch	$ 45.75
9 inch	$ 70.75
10 inch	$ 89.50
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8

BOOKS

HISTORICAL

APOLOGIES TO THE IROQUOIS, by Edmund Wilson. OUT OF PRINT. A journalist's view of Iroquois communities in the 1960s, with some reflections on the past. Paperback, $2.95.

CUSTER DIED FOR YOUR SINS, by Vine Deloria. Paperback, $1.75.

INVASION OF AMERICA, by Francis Jennings. Excellent work on Indians, colonialism, and the cant of conquest. $4.95.

HISTORY OF THE FIVE INDIAN NATIONS, by Cadwallader Colden. $2.95.

PARKER ON THE IROQUOIS, by Arthur Parker. Valuable reference work. Hard-cover only. $12.95.

7 GENERATIONS, by D. Blanchard. The history of the Mohawk people at Caughnawaga. Created for use as a textbook by the Caughnawaga survival School. $19.50.

WAMPUM BELTS, by Tehanetorens, Six Nations Indian Museum. $3.00. History and pictures of wampum belts of the Iroquois.

LEGAL

NATIVE RIGHTS IN CANADA, by Cumming and Mickenberg. To provide Native peoples of Canada and their legal advisors with the necessary comprehensive treatise on the law of aboriginal rights. $8.95.

CHILDREN'S

CHEER UP OLD MAN, by David Martinson. A story of an old man with a warm heart. Excellent for children. $1.25.

NORTH AMERICAN INDIAN DESIGN COLORING BOOK, by Paul Kennedy. Designed to show the richness of Indian art. $1.75.

TALES FROM THE LONGHOUSE OF BRITISH COLUMBIA, by Indian children of British Columbia. $2.95

THE BIRD IN THE SUGARBUSH. Excellent for young children. $1.25.

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AMERICAN INDIAN NEEDLEPOINT DESIGN, by Roslyn Epstein. Designs for many projects. Paperback, $1.50.

AUTHENTIC INDIAN DESIGNS, by Maria Naylor, 700 illustrations. Paperback, $6.00

CRAFT MANUAL OF NATIVE AMERICAN INDIAN FOOTWEAR, by George White. Introduction to 25 different styles of footwear. $2.50

INDIAN HERBOLOGY OF NORTH AMERICA, by Alma R. Hutchens. $14.95

INDIAN SIGN LANGUAGE, by William Tomkins, signs to convey meanings of over 870 words. $2.25

CONTEMPORARY

IN TOTAL RESISTANCE. Statements and Poetry from Leonard Peltier, Standing Deer, and Pedro Garcia. Published by Leonard Peltier Support Group, 70 pgs. $2.50. OUT OF PRINT

BEHIND THE TRAIL OF BROKEN TREATIES, by Vine Deloria. An Indian Declaration of Independence. $5.95

GOD IS RED, by Vine Deloria. Offers an alternative to Christianity through a return to Indian beliefs and concepts. $6.95.

NATIVE HARVESTS, Recipes and Botanicals of the American Indian, by Barrie Kavasch. $5.95.

ROOTS OF OPPRESSION: The American Indian Question, by Steve Talbot. $4.75. The story of the nature and history of the dispossession of the Native people in the U.S..

THE LIFE AND DEATH OF ANNA MAE AQUASH, by Johanna Brand. Anna Mae was a Micmac sister who fought and died for the cause of Indian people. The FBI hounded her, persecuted her, slandered her on purpose and very likely killed her. $8.95.

PHILOSOPHY

THE WAY, by Shirley Hill Witt and Stan Steiner. A collection of Native writings for young and old. $3.95.

THE WHITE ROOTS OF PEACE, by Dr. Paul Wallace. A fine hardcover edition of the classic story of the founding of the Haudenosaune (Iroquois) Confederacy. $7.95.

NEW BOOK

JAMES BAY PROJECT — A RIVER DROWNED BY WATER

by R. Wittenborn and C. Biegert 1981, The Montreal Museum of Fine Arts, printed in West Germany, written in English and French, 284 pgs., illus.

Wittenborn and Biegert traveled into the James Bay Area interviewing, photographing, and documenting both sides of the issue of the flooding of traditional Cree lands. Their coverage is an intriguing, insightful treatise on one of the most disasterous, genocidal "development" projects to take place in current times.

Includes discussions, essays, interviews, maps, video, paintings, drawing, photos, and information on gatherings, plants, furs and traps. $25.00

basic call to consciousness

BASIC CALL TO CONSCIOUSNESS

A new edition, a new book. Five new chapters have been added to this small classic of the Native movement. They include: The Hau De No Sau Nee: A Nation Since Time Immemorial, by Segwalise; Thoughts of Peace: The Great Law, by Sotsisowah; Deskaheh: An Iroquois Patriot's Fight for International Recognition; Geneva 77: A Report on the Hemispheri ovement of Indigenous Peoples, by Ismaelillo; The Original — A Basic Call to Consciousness, The Hau De No Sau Nee Address to the Western World; and Our Strategy for Survival, by Sotsisowah. A new, full-color cover and several photographs from international events are also featured. $5.50.

PAGANS IN OUR MIDST

PAGANS exposes the true nature of journalistic racism in the years 1885-1910. The focus is on the Onondaga, Mohawk, and Seneca Nations of the Six Nations Iroquois Confederacy. $6.95.

TALES OF THE IROQUOIS

Presents sixteen teaching legends written by a Mohawk author, Tehanetorens. Illustrated by Mohawk artist, Kahonhes. $5.00

PLEASE NOTE

POSTERS -- Number 20, Rush Gatherer and Number 6, Sitting Bull are currently out-of-stock. Will be available in the fall.

DATEBOOK: out-of-print

BACK ISSUES: Sets of back issues will be mailed out as the order arrives.

CALENDAR: We have discontinued printing calendars because so many Indian groups are now publishing calendars.

1982 CALENDAR: Effective immediately, our 1982 calendars are priced at $3.00.

POSTERS AND BOOKS: For faster shipment of your order please list your second choice in case we do not have in stock the desired posters or books.

BLACKROBE

PEACEMAKER

mountains bristle
with long needles

snow falls

I bring the fire people
this great white pine
to plant and nourish

Atotarho,
you will keep the fire
and care for this pine

Look! an eagle
has alighted
on the spire

mountains have come
to your valley

the down of the thistle
will blanket the earth
beneath the white pine

it will be your couch

Atotarho,
shake the snakes
from your hair

we are one in a circle

FIRST MEETING WITH KIOTSAETON

Like some marvelous bird
he stood on the river bank in plummage,
a feather headdress flaming in rainbow colors;
clothed in hide decorated
with beads and porcupine quills.
His neck, his arm hung heavily mailed
with brilliant wampum belts of shells.

He called me by my Huron Name, Ondessonk*,
and passed a smoking pipe,
the calumet of peace.
I could not breathe for his resilience;
his air of royalty stunned my sensibilities.
His campanions broke into song,
drum beat.
We exchanged gifts of food.

I believe his sincerity.
But what of his warriors
whose faces margin the woods
on which I can discern paint!
What is his power over these men
who would as soon lift my hair
and chop off my thumb
as they would drink my brandy,
smoke our French tobacco.

I will not allow his honeyed words,
his venison or his pipe to halt
my journey south. I
represent the French crown!
and shall not be ambushed by trickery
nor denied my route,
nor fooled by the old man's white paint.

I pray for peace,
and safety,
but my determination
will circumvent all adversity.
I, son of God and priest
of Christ's blood.

*Ondessonk: Bird of Prey.

MAURICE KENNY

KIOTSAETON

Ondessonk, through my lips
the Nation speaks. My words
are not malicious.
There is no evil in my heart
for you or your brothers
of the black robe.

My people have many war songs,
but we let them float
in the air as though canoes
drifting down the river.
The ground where we stand
does not pulse from the war dance,
nor does it thirst for your blood.

Here, take some corn and venison.
Eat now, rest. You are in safe
country with my people
who will respect your customs
and invite you into the lodge
if you maintain respect for ours.

LITTLE PEOPLE
Ceremony of the Dark Waters

Three times he came to the woods
(once with his illness)
and stood above the quarry.
He didn't feed us purslane.
He went away without instructions.

He came a second time
(with the silver cross)
with beaver meat, but we did not eat.
He left without strawberries.

The third time he came
(with his book)
he brought raisins and brandy
but refused to throw them down to us.
We did not show him out of the woods.

The birds have ceased singing before his footsteps.

He will need to go to the story stone.

BEAR

What do I want with his raisins!
or his blackrobe, his caul of death.
And those beads or his mumbling.
There is blood on that cross he wears
around his neck, and even though the sun
strikes it and the moon glimmers
from its metal it has a power of
destruction. The beads are
the spittle of a snake. Didn't he come
from Huron country. His piety
is sickening. A weakling. His eye
is always either on pelts or dis-
tracted by the boys. What kind
of human is this who does not hunt
for his own food, but takes it from an old
woman's hand.
If he would leave
the children alone...children make men...
I would not interfere with his
breathing.
"Kwa-ah! kwa-ah!" I'll wail
sadly across this village, and send
a runner to Atotarho. He will know what
to do with this blackrobed devil
when he raises that cross to the moon.

There is something strange in his step.

THE FRENCH INFORMAL REPORT

We've lost another. With his idiotic
pouch of raisins he went into Mohawk
villages to cure influenza and save
their souls. He was told to wear buckskin,
to be silent, not to raise his cross.

These priests cannot be trusted
to carry out an order.

Oh! he was a good man, pious, devout,
of good cheer, selfless, respected.
That's all true. Ungrudgingly
he tramped the wilds by foot or canoe;
survived privation, torture; overcame
whatever adversity: illness, hunger, lust.

But he was a fool. Should have stayed
in France with the other saints.
He's foiled our plans. The Dutch laugh
in our face, and the English frigates
approach New Amsterdam harbor, their guns
aimed, their greed as large as everyone's.
Beaver is something to squabble about.

Issac Jogues, get thee to a priory.
Raise turnips within the cloister's walls.
Eat your raisins.
The scouting party
found few bones to bury. The Mohawks
are distressed. They dance all night.

Marginal Note

Remember
to send
more brandy
for the savages.
They guzzle
with gusto.

BEAR

I honor his courage,
and the devotion to his friend.

But I sleep easier knowing
their heads top the posts...
the hollow socket of their eyes
a warning to those who might follow.

It is that very courage, bravery
in men that I fear the most.